The Last Supper and Calvary

REV. ALFRED SWABY O.P.

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THE LAST SUPPER AND CALVARY

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A TREATISE

BY THE

REV. ALFRED SWABY, O.P.

EDITED, WITH A PREFACE AND INTRODUCTION

BY THE

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PREFACE

IT is with deep sorrow that we send forth this book on the eucharistic sacrifice as a posthumous work. None of us who marvelled at the unflagging devotion of its writer could have foreseen that it was indeed his evening sacrifice. Hardly had he finished its pages than he was summoned beyond the veils of flesh.

Father Alfred Swaby's friends were so many that they may be glad to have a few notes of his life, if only for remembrance. He was born in Ireland, November 27, 1869. He joined the Oblates of S Charles whilst yet young, and was a priest in his twenty-fifth year. The poor of Bayswater still remember his apostolic work in their midst, and his love of the Blessed Sacrament. At Clacton-on-Sea he built a noble church, which strikes every visitor as the life-work of a priest for whom Emmanuel was King. The Superiors of Father Swaby had such trust in his powers that he was sent as Novice Master to his brethren in the University town of Fribourg. In his fiftieth year his desire to undertake the apostolic work of preaching was so

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great that he obtained leave from Rome to enter the novitiate of the English Dominican Province at Hawkesyard. God granted him a few years so crowded with apostolic work up and down the country that he may be said to have worn himself to death. On Tuesday, February 3 (1925), he rose from his bed—we now know it was his dying bed—to preach on our Blessed Lady at Copenhagen Street. On Wednesday morning he was found unconscious—and smiling—in his bed. He died towards dawn on Saturday, February 7.

For years the scientific study of the doctrine of the Sacrifice of the Mass had been his chief way of devotion to the Blessed Sacrament. But during the last two years of his life that study had become an occupation not only filling every leisure moment of the day, but stealing into the hours of the night. Where the honour of his hidden Master was concerned he had no guide but zeal; prudence was at an end. Of a truth it may be said that he sacrificed himself for the honour and after the model of him who was *Semel Oblatus*. R.I.P.

INTRODUCTION

(*The following summary of doctrine was compiled by the Editor at the suggestion of Fr. Alfred Swaby, O.P. Only the sense of loyalty to his wish could persuade us to intrude our words into the scholarly work of the author of this book.*)

I

"QUIA et Christus passus est pro nobis vobis relinquens exemplum ut sequamini vestigia ejus. . . . Eratis enim sicut oves errantes, sed conversi estis nunc ad pastorem et episcopum animarum vestrarum" (1 Pet. ii 21, 25).

Because Christ also died for us, leaving you an example that you should follow his steps. . . . For you were as sheep going astray; but you are now converted to the Shepherd and Bishop of your souls.

* * * * *

"Credo in unum Deum, Patrem omnipotentem. . . . Et in unum Dominum Jesum Christum, Filium Dei Unigenitum. . . . Qui propter nos homines et propter nostram salutem descendit de coelis. . . .

". . . Et homo factus est. . . .

". . . Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est " (*Symb. Nic.*).

* * * * *

" Since under the former testament—for such is the witness of the apostle Paul—by reason of the weakness of the Levitical priesthood there was not perfection, the Father of Mercies so ordained that another priest should arise, our Lord Jesus Christ, who should be able to consummate and lead to perfection them that are to be sanctified " (*Conc. Trid.*, Sess. xxii, *De Sacrificio Missae*, c. 1).

" The office proper to a priest is to be a mediator between God and the people: to wit, inasmuch as he bestows divine things on the people . . . and again, forasmuch as he offers up the people's prayers to God, and in a manner makes satisfaction to God for their sins " (S Thomas, *Summa Theol.*, 3a, Q. ii, Art. i).

Hence Jesus Christ the Mediator is Jesus Christ the Priest. Hence the highest official act of Jesus Christ the Priest and Mediator is the official act of his priesthood.

* * * * *

Ὁ Χριστὸς ἠγάπησεν ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θύσιαν τῷ θεῷ εἰς ὀσμὴν ἐνωδίας (Eph. v 2).

". . . Christus dilexit nos, et tradidit seipsum pro nobis oblationem et hostiam Deo in odorem suavitatis " (Vulgate).

" Therefore Christ himself as man (*in quantum homo*) was not only priest, but also perfect victim, being at the same time victim for sin—victim for a peace-offering—and a holocaust " (*Summa Theol.*, 3a, Q. xxii, Art. ii).

Jesus was at once the official Priest and the official Victim of the world's redemptive sacrifice. The sin of the world was taken away, not merely by the sacrifice of the Lamb, whose life is unwillingly taken away, but by the self-sacrifice of the Shepherd, whose life is willingly laid down for lambs and sheep.

Thus the perfect sacrifice is self-sacrifice.

* * * * *

" The priest's office consists principally in offering sacrifice " (*Summa Theol.*, 3a, Q. xxii, Art. iv).

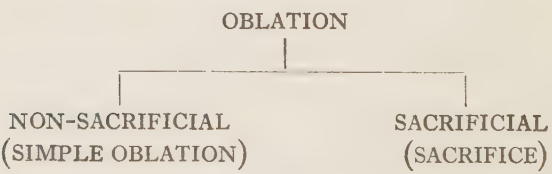
As the highest official act of Jesus Christ the Priest and Mediator is the official act of his priesthood, it follows that the highest official act of Jesus was the worship of God, and the redemption of mankind by the self-sacrifice of the Cross. Now it is not Victim as Victim, but Victim as Priest that offers the sacrifice, therefore the highest official act of Jesus was not as Victim, but

as Priest offering himself as Victim. It follows that on the Cross Jesus Christ was before all else the Priest self-sacrificing himself as the world's Victim.

* * * * *

"A sacrifice, properly speaking, requires that something be done to the thing which is offered to God; for instance, animals were slain and burnt, the bread is broken, eaten, blessed. . . . On the other hand, an oblation is properly the offering of something to God even if nothing is done thereto; thus we speak of offering money or bread at the altar, and yet nothing is done to them. Hence EVERY SACRIFICE IS AN OBLATION; BUT NOT CONVERSELY" (2a, 2ae, Q. lxxxv, Art. iii ad 3).

This may be represented as:



A sacrifice is a sacrificial oblation. A mere oblation is a non-sacrificial oblation. It will be seen that it is inaccurate to say "Every sacrifice *has* an oblation," because the accurate phrase is this: "Every sacrifice *is* an oblation." Thus, if a human act is a sacrificial oblation, it is a

sacrifice. If it is a sacrifice, it is a sacrificial oblation. Again, sacrificial oblation and sacrifice are distinct not by a real distinction, but by a distinction of reason. The only oblation really distinct from sacrifice is a non-sacrificial oblation.

* * * * *

"A sacrifice is offered in order that something may be represented (*significandum*). Now the sacrifice that is offered outwardly represents (*significat*) the inward spiritual sacrifice whereby the soul offers itself to God, according to the words of the Psalmist (Ps. l 19), *A sacrifice to God is an afflicted spirit;* since the outward acts of religion are directed to the inward acts" (2a, 2ae, Q. lxxxv, Art. ii).

"Man's good is threefold. There is first his soul's good, which is offered to God in a certain inward sacrifice of devotion, prayer, and other interior acts; and THIS IS THE PRINCIPAL SACRIFICE.

"The second is his body's good, which is, so to say, offered to God in martyrdom, abstinence, and continence.

"The third is the good which consists of external things. And of these we offer a sacrifice *directly* when we offer our possessions to God immediately, and *indirectly* when we share them with our neighbours for God's sake" (2a, 2ae, Q. lxxxv, Art. iii ad 2).

Thus sacrifice is twofold: internal and external. The internal sacrifice is the cause and essence of the external. The external sacrifice is the effect and sign of the internal.

The internal sacrifice is a sacrifice *per se*. The external sacrifice is a sacrifice *per aliud*—*i.e.*, by reason of the internal sacrifice.

In calling the external sacrifice a sign or a representation, we must not confuse it with a figurative or representative sacrifice. Thus our blessed Lord's Passion was an external sign or representation of his internal love and obedience, which were the essential sacrifice.

But it would be blasphemous to say that the Passion was a representative or figurative sacrifice; as were all the sacrifices of the Old Law.

* * * * *

"And forasmuch as in this divine sacrifice, which is celebrated in the Mass, that same Christ is contained and immolated in an unbloody manner, who once offered himself in a bloody manner on the altar of the Cross. . . . For one and the same is the Victim; the same is he who now offers by the ministry of priests who then offered himself on the Cross, only the mode of offering being diverse. The fruits, moreover, of this bloody offering are received more plentifully through this unbloody offering"

(*Conc. Trid.*, Sess. xxii, *De Sacrificio Missae*, c. 2).

" We confess that the sacrifice of the Mass is, and ought to be, considered ONE AND THE SAME SACRIFICE as that offered up on the Cross, who on the altar of the Cross immolated himself once only in a bloody manner: QUI SE IPSUM IN ARA CRUCIS SEMEL TANTUMMODO CRUENTUM IMMOLAVIT " (*Catech. Conc. Trid.*, pt. ii, cap. 4, q. lxxiv).

Commenting on the words of Peter Lombard, " Whether Christ is daily immolated, or whether he was once only immolated," S Thomas says: " All words signifying a relationship of the Jews to Christ and the punishment of Christ, cannot be said to take place daily. For we cannot say that Christ was daily *crucified* or *killed*, because the act of the Jews and the punishment of Christ pass.

"But whatever betokens a relationship of Christ to the Father is said to take place daily: as to offer, to sacrifice, and the like, because that victim is perpetual. But in this way the victim is once offered by Christ, who can also be daily offered by the members of Christ" (4, Dist. xii, Q. iii, Art. ii).

Jesus was immolated by himself in a bloody manner on the Cross; and it was HIS SACRIFICE.

Jesus was crucified (or mactated) in a bloody manner by the Jews; and it was (not their SACRIFICE, but) their MALEFICE.

Priests daily renew what Jesus did, not what the Jews did. Therefore priests daily immolate Jesus in an unbloody manner in the Mass, and it is the sacrifice of the Cross.

Priests do not daily crucify or mactate Jesus in an unbloody manner in the Mass, lest it be a malefice of the Cross.

Therefore, immolation is not mactation: immolation in a bloody manner is not mactation in a bloody manner. Immolation in an unbloody manner is not mactation in an unbloody manner.

* * * * *

" If anyone shall deny that in the Sacrament of the most Holy Eucharist there is *truly*, *really*, and *substantially* contained the Body and Blood together with the Soul and Godhead of our Lord Jesus Christ, and thus the whole Christ, but shall say that he is therein only as in a sign, or figure, or virtually, let him be anathema " (*Conc. Trid.*, Sess. xiii, *De Sanc. Euch. Sacr.*, Can. i).

" The chief sacrifice is that whereby Christ himself delivered himself . . . *to God for an odour of sweetness* (Eph. v 2). And for this reason all the other sacrifices of the Old Law were offered

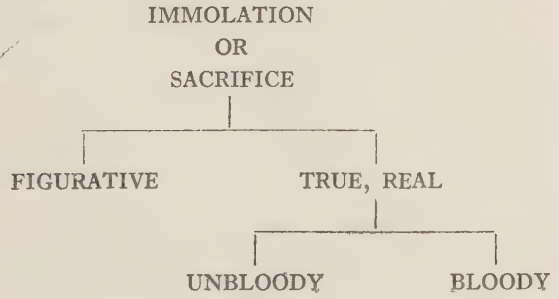
up in order to foreshadow (*figuraretur*) the one individual and paramount sacrifice—the imperfect forecasting the perfect. . . . And since the reason of the figure is taken from that which the figure represents, the reason of the figurative sacrifices of the Old Law should be taken from the true Sacrifice of Christ " (1a, 2ae, Q. cii, Art. iii).

" It is true to say that Christ was immolated even in the figures of the Old Testament. Hence it is stated in the Apocalypse (xiii 8): *the Lamb which was slain from the beginning of the world.*

" But it is proper to this Sacrament that Christ is immolated in its celebration " (3a, Q. lxxxiii, Art. i).

There are two kinds of immolation, figurative and true, real. Again, the true, real sacrifice of the Cross is either bloody or unbloody.

A scheme may make this clearer:



The sacrifices of the Old Law were true, real sacrifices. But they were the figurative and not the true, real sacrifice of the Cross.

The Last Supper and holy Mass are a real sacrifice. If at the Last Supper our blessed Lord had not changed the bread and wine into the true and real Body and Blood, the Last Supper and holy Mass would still have been a true and real sacrifice of the bread and wine. Moreover, this true and real sacrifice of the bread and wine, like Melchisedech's, would have been a figurative sacrifice of the true and real sacrifice of the Cross.

The old sacrifices immolated Jesus in figure. The new sacrifice immolates Jesus not in figure, nor yet in his own species, but under the species of bread and wine.

But Jesus did change the bread and wine so that the Body and Blood together with the Soul and Godhead of Jesus are *truly* (and not merely figuratively), *really* (and not merely subjectively in the recipient), *substantially* (and not merely virtually, as in an effect, or vicariously as in a minister) present under the species of bread and wine. Therefore, the Last Supper and holy Mass are the true, real sacrifice of the Cross.

* * * * *

SOLA OFFERENDI RATIONE DIVERSA (*ut sup.*). The Last Supper and the holy Mass differ from the

sacrifice of the Cross, not substantially, but modally. The Cross, the Last Supper, the holy Mass, are not different sacrifices, but different acts of one and the same sacrifice. Nor are the Last Supper and the Cross two parts of one and the same sacrifice, but two modes of one sacrifice. How widely have they erred who say that the Last Supper, the Cross, and the Mass are one and the same sacrifice, because they are three parts of one and the same sacrifice; when, in truth, they are at most but three modes of one and the same sacrifice. Thus Jesus before death, Jesus in death, Jesus after death, was not three parts of one and the same Jesus, but three modes of one and the same Jesus.

Indeed—to follow the spirit of the phraseology of the Council of Trent—there are but two modes of the sacrifice; the bloody mode on the Cross, the unbloody mode in the Last Supper and holy Mass. The modal differences between the Last Supper and the holy Mass are not so close to the essence of the sacrifice as the modal differences (bloody and unbloody) between the Cross on the one hand and the Last Supper and Mass on the other.

Three things may be considered in every sacrifice: (1) the victim offered, (2) the person offering, and (3) the rite of offering. If one of

these things is substantially different, the sacrifice is not modally but substantially different. If all three are only modally different, the sacrifice is only *modally* different. Now the offered *Victim* of the Last Supper, Cross, and Mass is Jesus Christ "yesterday, and to-day, and the same for ever." The circumstances that on the Cross he was a Victim "under his own species," and that on the altar he is a Victim "under the sacramental species" (3a, Q. lxxvi, Art. v ad 3), constitute only a modal difference.

The *person offering* is Jesus Christ. The circumstance that in the Supper and on the Cross he made the external offering in *person*, and that in the Mass he makes the external offering *ministerially* by a priest, constitutes only a modal difference.

The rite of offering is a holocaust. But the circumstance that in the Supper and Mass this offering is unbloody, and on the Cross it is bloody, constitutes only a modal difference.

Therefore, the Last Supper, the Cross, and the Mass are one and the same sacrifice of the death of Jesus Christ.

* * * * *

"Without faith in the Passion there could never be any salvation. . . . It was therefore necessary that there should be at all times something

to show forth (*repraesentativum*) our Lord's Passion; the chief sacrament of which in the Old Law was the Paschal Lamb. Hence the apostle says (1 Cor. v 7), *Christ our Pasch is sacrificed.*

" But its successor under the New Testament is the Sacrament of the Eucharist, which is a remembrance of the Passion now past (*rememorativum praeteritae Passionis*), just as the other was figurative of the Passion to come (*praefigurativum futurae*). And so it was fitting that when the hour of the Passion was come, Christ should institute a new sacrament after celebrating the old " (3a, Q. lxxiii, Art. iv).

The Passion of our Lord is not only the one absolute sacrifice, but the one absolute mode of the absolute sacrifice. The sacrifices of the Old Law being prefigurative and therefore relative sacrifices, were directed towards and regulated by the absolute sacrifice of the Passion. It would savour of blasphemy to say that the Passion followed the rite of the prefigurative sacrifices.

Again, the Last Supper and the holy Mass are the absolute sacrifice. Yet the Last Supper and the holy Mass were not the absolute mode, but a relative mode, of the absolute sacrifice of the Passion. The same Jesus, truly and really present in the Sacrament, represented himself

in the absolute sacrificial mode in which he was " semel oblatus," once offered. The Last Supper and holy Mass, inasmuch as they are relative modes, are directed towards and regulated by the absolute mode of the Passion. Therefore they follow the rite of the Passion. It is not the absolute which is related to, or measured or regulated by, the relative.

* * * * *

From the beginning of his conception Christ merited our eternal salvation.

But on our side there were some obstacles whereby we were hindered from securing the effects of his preceding merits. Consequently, in order to remove such obstacles, it was necessary for Christ to suffer (3a, Q. xlviii, Art. i ad 2).

Christ's Passion was not only a sufficient but a superabundant satisfaction for the sins of the human race (*ibid.*, Art. ii).

Christ offered himself up for us in the Passion. And this voluntary enduring of the Passion was most acceptable to God as coming from charity. Therefore it is manifest that Christ's Passion was a true sacrifice (*ibid.*, Art. iii).

Christ's Passion was a sufficient and a superabundant satisfaction for the sin and debt of the human race. . . . And therefore Christ's Passion is called our redemption (*ibid.*, Art. iv).

Christ delivered us from our sins principally by his Passion; not only by way of sufficiency and merit, but also by way of satisfaction. Likewise by his Passion he inaugurated the rite of the Christian religion by *offering himself an oblation and a sacrifice to God* (Eph. v 2).

Wherefore it is manifest that the sacraments of the Church derive their power specially from Christ's Passion, the virtue of which is in a manner united to us by our receiving the sacraments " (3a, Q. lxii, Art. v).

S Thomas distinguishes between (*a*) to merit man's salvation; and (*b*) to make satisfaction for man's sin—to offer sacrifice for man's sin—to procure redemption for man's sin. Merit is due solely to the internal act of charity, even without the external act. But satisfaction is made not solely by the internal act of charity, but by the internal act, together with the external act. For example, whoever has committed the sin of theft merits forgiveness of the sin by the sole internal act of sorrow and the resolution to make restitution. Satisfaction is made not by the resolve to make restitution, but only by actual restitution.

Hence, although the first act of our Saviour's human will merited the forgiveness of man's sin, it did not satisfy for man's sin. Christ's satis-

faction (sacrifice, redemption) for man's sin was in the actual endurance of the Passion; and not in his resolve to endure the Passion, or in his representation of the Passion.

Only the absolute bloody mode of the absolute sacrifice of the Cross was the actual satisfaction.

The relative, unbloody mode of the absolute sacrifice of the Cross was a representation or application of the actual satisfaction.

* * * * *

The Passion of our blessed Lord is the absolute mode of the complete absolute sacrifice.

It is misleading, if not false, to say that the Last Supper is a sacrifice that must be completed by the Cross. The Last Supper is a relative mode of the complete absolute sacrifice; and as such it does not need completion, but fulfilment. We do not say of the image or representation of the King, " This image is completed by the King."

The relative is completed not by the absolute, but by its relation to the absolute. Hence the Last Supper is not completed by the Cross, but by its relation to the Cross. Still less is the Cross completed by the Last Supper.

Christ . . . by his Passion inaugurated (*initiavit*) the Rite of the Christian religion by

offering *himself an oblation and a sacrifice to God* (Eph. v 2) (3a, Q. lxii, Art. v).

The Passion did not and indeed could not follow, though it could fulfil a rite. *Umbram fugat veritas. Et antiquum documentum novo cedat ritui* (The reality ends the foreshadow. And the old symbol gives way to the new rite). Strictly speaking, we can say only that the Passion inaugurated the rite.

Therefore, because it is the relative that depends upon the absolute and not conversely, to suggest that the Passion and death of our Redeemer was regulated by some rite other than its own is to cast doubt upon the absoluteness and divinity of the *Apostle and High Priest of our confession, Jesus* (Heb. iii 1).

VINCENT McNABB, O.P.

INTRODUCTION

II

FROM the time the Council of Trent in the sixteenth century decreed that the Mass is a sacrifice, various theories have found currency in theological schools as to *that which* precisely and *formally* constitutes the *essence* of the eucharistic sacrifice, or the *way* in which there is offered in holy Mass "a true and proper sacrifice." Extreme *realists*, represented by Cardinals de Lugo and Franzelin, S.J., made this "true" sacrifice to consist in the *moral* (as opposed to *physical*) destruction of the Victim, alleging that the Body of our divine Lord, restricted by sacramental limitations, enters upon a lower state of existence, being there fettered after the fashion of men, or as it were paralysed in the activities proper to the sacred humanity (*cf.* de Lugo, *De Euchar.*, dis. 19, sect. 5, num. 67). Now, whilst in open revolt against this extreme conception of the nature of "true" eucharistic sacrifice, a new theory

has come forward into prominence ably sponsored by Bishop Macdonald and Père Maurice de la Taille, S.J. But unfortunately in the strength of reaction their theory rushes into an opposite extreme, asserting, *inter alia*, (1) that in the eucharistic oblation there is *no* " true " or " real " immolation of the divine Victim, and (2) that *sacrificial oblation* is not itself a complete sacrifice. By way of an alternative explanation this modern theory, seeking to comply with Trent's definition, endeavours to establish the " truth " of the eucharistic sacrifice by means of the novel idea of linking together the Last Supper and the Cross, as essential parts of the one whole. In this combination of component parts the redemptive sacrifice of the Cross, it is alleged, becomes a complete sacrifice, and the holy Eucharist receives its character of " true " sacrifice.

In the result, as analysis shows, the last state of theological speculation is worse than the first. Since, however much we may dissent from the earlier view mentioned, or, indeed, from other post-Tridentine scholastic theories, it has to be recognised that one and all they kept speculation rigidly within the limits traced by the Council of Trent and tradition, in no instance departing from a great and constant tradition of the Church.

Whereas on the contrary, unlike other theories of the schools, the new view has broken with tradition, departing from the traditional teaching —namely, (1) that the *truth* of the eucharistic sacrifice does not depend on the destruction of the cherished time-honoured doctrine of the Cross, and (2) that the sacred Passion and death of our divine Redeemer, beginning in Gethsemani and ending on the Cross, itself constitutes the UNIQUE AND ABSOLUTE SACRIFICE OF REDEMPTION. In other words, the sacrifice of the Cross, complete in itself, derives no sacrificial character whatever from the Last Supper.

The chapters of this book deal particularly with these fundamental errors of this latest theory of the eucharistic sacrifice. At the same time, the aim of the writer is to provide mainly constructive rather than destructive criticism. His chief desire is to unfold the TRUTH, as taught by tradition and summed up by Trent. In the course of exposition will be found illustrated the principle: *Veritas in medio consistit* (Truth is in a middle course, not in the extremes).

Lastly, it has been erroneously assumed that pre-Tridentine tradition taught *no* theory on the subject under discussion. It is hoped that these pages will offer convincing proof of the

contrary and show definitely the patristic and scholastic teaching on most vital points—namely, (1) the *Essence* of the eucharistic sacrifice, (2) the *Absoluteness* of the Cross, and (3) the *Oneness* of the Mass with the Cross.

FR. ALFRED SWABY, O.P.

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THE LAST SUPPER AND CALVARY

PART I

HENRY VIII AND A MODERN CONTROVERSY

EVER since the Council of Trent defined that "in the Mass is offered a true and proper sacrifice" (*Conc. Trid.*, Sess. xxii, *De Sacrificio Missae*, Can. 1), theological speculation in the schools has been rife evolving multifarious theories as to *how* the Mass is a sacrifice, or *what it is* that formally determines the sacrificial character of the Mass. Various views have been advanced with which famous names of the Society of Jesus are identified, as, for instance, Vasquez, de Lugo, Perrone, Franzelin, Schouppe, Pesch, and Billot. These theologians unanimously agree that the immolation of the Victim in the sacred Passion is itself the complete oblation or sacrifice of redemption, and that this immolation was an act of sacrificial oblation distinct from and subsequent to the Last Supper. Not one of these theologians even implies that *immolation* is not itself the complete act of

sacrificial oblation. For example, Cardinal Billot, whom justly Père de la Taille calls a prince of theologians, teaches that *immolation* is the *sacrificial oblation* of a bloody sacrifice, whether the term be applied to the Mosaic sacrifices or to the sacred Passion (*cf*. Billot, *De Sacrificio Missae*, Thesis liv). In the elaboration of their views—although conceivably we may not entirely agree with any one of them —it is notable that on the subject of the redemptive sacrifice they keep strictly within the limits traced by theological tradition and the Council of Trent.

In this vital respect these post-Tridentine theories differ from a new theory of the eucharistic sacrifice, which the Right Rev. Alexander Macdonald, D.D. (one time Bishop of Victoria, Vancouver, now Bishop of Hebron), and Père Maurice de la Taille, S.J. (Professor of Dogmatic Theology at the Gregorian University, Rome), propound respectively in their books *The Sacrifice of the Mass* (London, Kegan Paul, 1924) and *Mysterium Fidei* (Paris, Beauchesne, 1921).

In these scholarly works a theory of the eucharistic sacrifice is formulated which, in its concept, involves the destruction of a great tradition of the Church—namely, the tradition that the sacred

Passion from the Garden to the Cross is itself the *absolute* sacrifice of redemption, and as such in no way derives sacrificial character from the Last Supper. This theory therefore constitutes a grave departure from the unquestioned tradition that has been uniformly honoured in the schools since Trent—a fact that forms the gravamen of the charge brought by the present writer against the theory in question.

This break with the post-Tridentine authorities given above may be illustrated from the following recent pronouncements of the theory's sponsors, thus:

Bishop Macdonald	Père da le Taille, S.J.
(1) " The offering of the Supper made the Cross a sacrifice " (*The Irish Ecclesiastical Record*, October, 1924, p. 340).	(1) " This complex of circumstances (from the Garden to the Cross) is not sufficient to mark the Passion with the specific character of a sacrifice " (Père de la Taille's own translation of his words in *Mysterium Fidei*, p. 31. See *Blackfriars*, December, 1924).
(2) " The Supper by itself is not a sacrifice, nor is the Cross by itself [a sacrifice] " (*ibid.*, p. 341).	(2) " The Supper and the Cross are related to each other as essential parts of our Lord's own individual sacrifice " (*The Irish Ecclesiastical Record*, September, 1924, pp. 310-311).

(3) " The Supper cannot be contrasted with, or be said to differ from, the sacrifice of Calvary, because it is the formal constituent part of it " (*ibid.*, p. 341).

Such is the theory which the testimony of tradition shows to be *new*, and therefore not true. However, these writers do not admit the novelty alleged. It is here proposed to consider Bishop Macdonald's claim to antiquity, which he bases on Henry VIII's *Defence of the Seven Sacraments*. Thus His Lordship writes: " Father McNabb still persists in calling the explanation of the Mass offered by Père de la Taille and myself *a new theory*, though *Episcopus* pointed out to him in the *Ecclesiastical Review* for February last that this is the explanation given in *Assertio Septem Sacramentorum*, which won such high commendation from the Holy See, and for its author the title of Defender of the Faith. The same was put forward by some of the ablest theologians at the Council of Trent, and is, if not taught, plainly implied in the teaching of the Scriptures and the Fathers " (*The Irish Ecclesiastical Record*, October, 1924, pp. 342-343).

Bishop Macdonald urges that his theory is not new, but is certainly as old as Henry VIII,

who maintains it, against Luther, in his *Assertio Septem Sacramentorum*.

But to anyone who understands the point at issue between Luther and Henry VIII it will be clear that the King's doctrine is not the same as the new theory of Bishop Macdonald and Père de la Taille. The point at issue was the Catholic doctrine, denied by Luther and maintained by the King—namely, that in the Mass there is a sacrifice and oblation to God the Father.

To prove that in the Mass there is neither oblation nor sacrifice, Luther said that there was neither oblation nor sacrifice in the first Mass of Jesus himself at the Last Supper: "The first Mass of all which Christ celebrated in his Last Supper with his apostles" (*Assertio Septem Sacramentorum*, p. 292, ed. O'Donovan, Benziger Brothers, 1908).

To this the King cleverly replied not by denying what Luther affirmed about the non-sacrificial character of the Last Supper, nor yet by granting it, but by taking it for granted. In addition, the King admits the truth of Luther's contention that the Last Supper was a testament or promise of an inheritance. In other words, the King as good as said: "Even if your negative statement is true, which I do not admit, nevertheless, your conclusion is false. Since even

supposing there was neither oblation nor sacrifice at the Last Supper, yet there was an oblation and sacrifice on the Cross. Therefore, holy Mass being the renewal not principally of the Last Supper, but of the Cross, it follows that the Mass renews the oblation and sacrifice offered on the Cross itself. The Mass represents and commemorates the act of sacrifice and death on the Cross. This fact alone suffices to prove that the Mass is itself an oblation and a sacrifice. The conclusion even follows as the logical outcome of your positive statement—true as far as it goes—namely, that the Last Supper was the testament or promise of Christ. But on this affirmation you sophistically ground the false doctrine that the Mass is no sacrifice. Against this, while freely accepting your premisses as the agreed basis of discussion, I undertake to prove the truth of the immemorial tradition that the Mass *is* a true oblation and sacrifice."

In the course of argument Henry concentrates the full force of his reasoning (in favour of the sacrificial character of the Mass) upon the unquestioned fact of our Blessed Lord's oblation and sacrifice on the Cross. On this oblation *alone* the Mass, as a sacrifice, is made to depend. In its entirety the oblation was on the Cross, since the limited scope of discussion restricted

the King's argument *in re* to the Cross, the Last Supper—in the sense of sacrifice—being excluded by the terms governing the controversy. Henry disclaimed any intention of disputing Luther's preliminary assumption, that at the Last Supper there was no oblation to God whatsoever. In effect the King says: "Granted there was *no* oblation at the Last Supper, nevertheless there *was* an oblation on the Cross. You may exclude oblation from the Supper, but you cannot on your own confession exclude the Cross from the testament. On your own showing, the Last Supper is the testament or promise of inheritance, and therefore (as promise connotes fulfilment) your admission involves the *confirmation* of the testament—namely, the death of the testator. Hence, since the Mass is this same testament sealed in death, which Christ bequeathed to his Church, it follows that the Mass represents not merely the Supper, as you contend, but also, and principally, the actual oblation and death on the Cross, without which the testament is not of force. It follows, therefore, that because Mass renews the oblation on the Cross, it is itself veritably an oblation and a sacrifice."

Hence Henry's refutation of Luther, emphasising the completeness of the oblation on the

Cross irrespective of the Supper, carries with it the condemnation of the new theory. Decidedly so, since the King assumes there was no offering at the Supper. Hence clearly he does not teach what Bishop Macdonald expresses thus: "The offering of the Supper made the Cross a sacrifice." Henry's argument sets in relief the oblation on the Cross *alone*, as the complete sacrifice of redemption. Henry VIII, therefore, not only does *not* maintain the new theory, but he actually rejects it, for he demonstrates that the sacrifice of the Cross does *not* require the Last Supper as its official solemn oblation and formal constituent.

Now pass to another point which the King makes in the course of discussion. In proving that the Mass is an oblation and sacrifice, precisely because the Cross is an oblation and sacrifice, Henry shows clearly that the testament or sacrifice (*i.e.*, the Mass), or sacrament, begun at the Last Supper was perfected on the Cross. In pursuing the theme he further shows that the Last Supper is in *testamentary* essential relation to the Testator's sacrificial death on Calvary. And on the other hand, with consistency throughout, Henry represents the Cross as having no *sacrificial* relation whatever to the Last Supper. The oblation and sacrifice on the Cross are, in

his view, the *absolute* sacrifice, which for its own sacrificial character in no way depends upon the testament. While, on the contrary, the testament *is* related to the Cross, deriving its institution and force wholly from the fact of the sacrificial death.

That this is Henry's teaching his treatise makes evident. For in this controversy between Luther and the King it so happens that no ambiguity is discernible in the very definite distinction both disputants make between *Supper* and *Cross*. In this respect *Assertio Septem Sacramentorum* differs in a marked degree from the expositions of the new theory given by Bishop Macdonald and Père de la Taille. According to these learned authors, *Supper* and *Cross* so merge in each other that the traditional phrase *sacrifice of the Cross* really means *sacrifice of the Supper and Cross in one*. Hence, according to the theory, taking the *Cross* in the rigid sense as an event apart from the *Supper*, it is untrue to say *sacrifice of the Cross*, since the Cross by itself is not a sacrifice at all. It is, indeed, hard to refrain from dubbing this interpretation of tradition a pure assumption, and a deplorable error that finds no colourable justification in the phrase as used by the Fathers (as, for instance, S Leo the Great) and Doctors of the Church.

These great teachers of tradition speak of *the sacrifice of the Cross* without the remotest suggestion of linking the Supper with it in the one application.

However, the scope of the controversy between Luther and Henry admits no doubt as to a very precise distinction they understood to exist between *Supper* and *Cross*. Luther's standpoint, accepted by Henry, limits each term to its own natural sense, each expressing a separate entity. Luther's persistent cry is that there was no oblation at the *Supper*, and that the Supper *only* is represented in the Mass—the Supper, *not* the Cross. Whereupon Henry insists that the Mass represents not simply the *Supper*, but, in addition, *the Cross*—the Supper *and* the Cross. And therefore, as Henry goes on to urge, the Mass is a sacrifice for the very reason that it *does* renew the Cross on which our Lord offered the actual sacrifice of redemption. Henry concentrates his whole contention in favour of the *sacrificial* character of the Mass upon the fact of sacrifice on the Cross exclusively of the Supper. In *Assertio Septem Sacramentorum* the sacrifice of the Cross necessarily excludes sacrificial oblation at the Last Supper, because Luther assumes that Henry grants without himself admitting it—namely, that the Last Supper con-

tained no sort of oblation to God whatever. Conformably, then, the King makes to belong to the Cross *alone* everything that pertains to sacrifice. And contrariwise, to belong to the Supper, nothing that is sacrificial. Henry rests hiscase entirely on the mutually admitted fact that the redemptive sacrifice was offered on the Cross *alone*. Henry needed no foundation other than this on which to establish the fact of sacrifice in the Mass, since the Cross *alone* and *absolutely* can bear the full weight of this sacrificial fact. A more convincing refutation of the new theory could not well be found than Henry's refutation of Luther.

Henry's doctrine is, therefore, irreconcilable with the new theory, as readers may judge for themselves by contrasting it with the teaching of the exponents of the theory, as quoted above in parallel columns. To these extracts may be added the following corroboration from *Mysterium Fidei:*

"The sacrifice of redemption," says Père de la Taille, "on the Cross and the Supper was one. Nor must it be reckoned a preliminary sacrifice at the Supper, and another subsequent on the Cross. But in the Supper room there was made the unbloody oblation of the bloody immolation to be made on Calvary" (*Mysterium Fidei*, p. 31).

Proceed now to the documentary evidence adduced by *Assertio Septem Sacramentorum:*

A.—The Point in Dispute

Is the Mass a sacrifice ?

Luther	Henry VIII
(*a*) "Further [he says] that Mass is no sacrifice" (*op. cit.*, p. 258).	(*a*) "This worse than sacrilegious caitiff endeavours . . . to destroy the chief and only sacrifice which reconciles us to God . . . and he robs the Mass of all the benefits that flow from it to the people" (*op. cit.*, p. 254).
(*b*) "He undertakes to teach *that Mass is no sacrifice, because it is a promise*" (p. 276).	(*b*) "As if promise and sacrifice were as repugnant as heat and cold" (p. 276).

B.—The Premisses from which Luther draws his Conclusion are accepted by Henry VIII

The Last Supper was the testament or promise of Christ. Therefore it was neither oblation nor sacrifice.

Luther	Henry VIII
(*a*) "He bawls aloud, *That it is to be marked and taken notice of, that a testament is the promise of a dying*	(*a*) "I do not, therefore, discuss how true that mystery of Luther is, from which he attributes so much

person, by which he bequeathes the inheritance, and institutes heirs : Therefore (says he) *this Sacrament of the Mass is no other thing than the testament of Christ ; and the testament is nothing but the promise of the eternal heritage giving his Body and Blood to us Christians whom he appointed for his heirs as a sign for the ratifying his promise.* This he repeats over and over again; he inculcates and fixes it, intending to make it his immovable foundation, whereon to build *wood, hay and stubble* (1 Cor. iii 12). For in laying this groundwork, *That Mass is the testament of Christ*, he boasts, *That he will destroy all the wickedness that impious men* (as he says) *have conveyed into the Sacrament*" (p. 256).

(*b*) "That Christ is a Testator; that he made his testament in the Last Supper; that he promised an inheritance, which he declared to be the kingdom of heaven; that he instituted the faithful for his glory to himself, in applying his definition of the testament to the Sacrament" (p. 258).

(*b*) "I shall not dispute with him about the testament or promise, or the whole definition or application thereof to the Sacrament. I will not trouble him so much; he may, perhaps, find others who will

heirs; that the Sacrament is a holy sign, exhibited for a seal" (p. 260).

(*c*) "Thus he concludes (for I will give you his own words): *You have heard that Mass is nothing else but the divine promise or testament of Christ, commended by the Sacrament of his Body and Blood*" (p. 262).

(*d*) "Christ, says he, at his Last Supper, when he instituted this Sacrament, ruin the best part of his foundation, by saying, *That the testament is the promise of the Evangelical Law, as the Old Testament was of the Law of Moses; and by denying it to be rightly handled by Luther*. . . . If any one should urge and press Luther in these, and suchlike sayings, he might perhaps, by fastening these engines in any part of his structure, shake the whole frame thereof; but I shall leave that to such as shall be willing to do it: and because he desires his foundation should remain unshaken I shall not go about to move it; I will only show that the house he has built upon it falls of itself" (pp. 262-264).

and bequeathed the testament, offered it not to God the Father, and has not performed it as a good work for others; but sitting at the table, he proposed the same testament, and exhibited a sign to every one of them. Those are therefore the words of Christ! This is the example, by which now at last, only Luther himself clearly sees Mass neither to be a sacrifice nor offering!" (p. 274).

C.—The Testament involves the Death of the Testator, and is Perfected by it

This admission on Luther's part is fatal to the conclusion he draws from the assumed non-sacrificial character of the Last Supper. Henry, true to accepted premisses, freely grants that there was no oblation at the Last Supper.

Luther	Henry VIII
(*a*) "Therefore (says he), this Sacrament of the Mass is no other thing than the testament of Christ; and the testament is nothing but the promise," etc. (p. 256).	(*a*) "Preachers, over and over again, not only treat of those things which Luther brings out for so new and exquisite, namely, *That Christ is a Testator; that he made his testament in the*

Last Supper . . . this they did more consciously, and truly, than Luther; for they referred to the same testament not only what Christ did at the Last Supper, but also what he suffered on the Cross" (p. 260).

(*b*) "Now come we to the example of Christ, by which Luther thinks he so vehemently oppresses us; because Christ in his Last Supper did not use the Sacrament for a sacrifice, nor has he offered it to his Father; out of which he goes about to prove, *That the Mass, which ought to agree with the example of Christ, by whom it was instituted, cannot be a sacrifice or offering*" (p. 276).

(*b*) "For, if Luther should argue that the priest cannot offer, because Christ did not offer in his Supper, let him remember his own words, *that a testament involves in it the death of the testator;* therefore has no force or power, nor is in its full perfection, till the testator be dead" (p. 266).

(*c*) "After he has very often repeated, that the Sacrament of the Eucharist is the sign of the testament, and the testament is nothing else but the promise of inheritance; he thinks that it consequently follows that the Mass cannot be a good work or a sacrifice" (p. 260).

(*c*) "Luther's own arguments demonstrate that the Cross belongs to the Testament made at the Supper, when he says, *That the testament involves the death of the testator, by which alone* it can be made perfect" (p. 280).

D.—Henry VIII bases the Sacrificial Character of the Mass entirely upon the Oblation and Sacrifice on the Cross

Henry says: " Christ himself, offered by himself on the Cross " (p. 272).

(*a*) " In the Mass he (the priest) does nothing else but what Christ did in his Last Supper and on the Cross; for this is declared in Christ's own words, *Do this in commemoration of me* " (p. 268).

(*b*) " The matter itself shows, that in this, the priests do not only perform what Christ did in his Last Supper, but also what he has afterwards done on the Cross " (p. 278).

(*c*) " Wherefore, if he (Luther) confess that the priests do rightly receive what they consecrate in the Mass, though no clear Scripture (which only he admits of) testifies Christ to have done it at the Last Supper, nor in any other place; he ought not to wonder if the priest offers Christ to his Father; which Christ himself has done on the Cross, as it is witnessed by clear Scripture in several places " (p. 280).

(*d*) " Let Luther, therefore, forbear to oppose his trifling argument, *That, because Christ at his Last Supper did not offer himself, therefore the priest must not be believed to offer him in the Mass:* in which he not only represents what Christ

performed in his Last Supper, but also what he did on the Cross, on which he consummated what he began in the Supper " (pp. 280, 282).

(*e*) " You see how the holy Father (S Ambrose), in this place, calls Mass an oblation, and says that Christ himself is both Priest and Sacrifice in it, even as he was on the Cross " (p. 284).

(*f*) " S Gregory . . . in another place says, *For this singular Victim, which renews to us the death of the Only-Begotten, does loose our souls from eternal death.* Nor speaks he less to the purpose, when he says, *Hence, therefore, let us ponder with ourselves, how much that sacrifice stands us in stead, which always imitates the Passion of the Only-Begotten Son.* We see that not only S Ambrose, but also S Gregory, calls Mass an immolation and sacrifice; and confesses that not only the Last Supper of Christ (as Luther holds), but also his Passion, is represented in it " (p. 284).

E.—Henry VIII, while granting there was no Oblation or Sacrifice at the Last Supper, emphasises the Completeness of the Oblation on the Cross

He says: " Christ, in his most holy Supper, in which he instituted this Sacrament, made of bread and wine his own Body and Blood, and

gave to his disciples to be eaten and drunk: A FEW HOURS AFTERWARDS, HE OFFERED THE SAME BODY AND BLOOD ON THE ALTAR OF THE CROSS, A SACRIFICE TO HIS FATHER FOR THE SINS OF THE PEOPLE" (p. 264).

F.—HENRY VIII, WHILE SHOWING THAT THE CROSS DERIVES NOTHING SACRIFICIAL FROM THE LAST SUPPER, ON THE CONTRARY DEMONSTRATES THAT THE TESTAMENT, OR INSTITUTED SACRIFICE (BEQUEATHED TO THE CHURCH), OR SACRAMENT, BEGUN AT THE LAST SUPPER, WAS PERFECTED ON THE CROSS

(*a*) "A few hours afterwards, he offered the same Body and Blood on the altar of the Cross, a sacrifice to his Father for the sins of the people; which sacrifice being finished, the testament was consummated. Being now near his death, he did (as some dying persons are wont to do) declare his will concerning what he desired should be done afterwards in commemoration of him. Wherefore, INSTITUTING THE SACRAMENT, WHEN HE GAVE HIS BODY AND BLOOD TO HIS DISCIPLES, HE SAID, DO THIS IN COMMEMORATION OF ME. He who diligently examines this, will find Christ to be the eternal Priest, who, in place of all the sacrifices which were offered by

the temporary priesthood of Moses' Law, (whereof many were but the types and figures of this HOLY SACRIFICE), has INSTITUTED ONE SACRIFICE, the greatest of all, the plenitude of all, as the sum of all others, that IT MIGHT BE OFFERED TO GOD, AND GIVEN FOR FOOD TO THE PEOPLE" (pp. 264, 266).

(*b*) "Wherefore, not only those things which Christ did first at his Supper do belong to the testament, but also his oblation on the Cross; for on the Cross he consummated the sacrifice which he began in the Supper.*

(*c*) "In the Mass he (the priest) does nothing else but what Christ did in his Last Supper, and

* It must be noted that this particular passage occurs in the context of the above extract under (*a*). The *sacrifice* here mentioned is, therefore, obviously *not* the absolute sacrifice of redemption, but the Testament, the *instituted* sacrifice, or sacrament *begun in the* Last Supper; an interpretation confirmed by the context that immediately follows, as well as by the other extracts belonging to this section, and therefore the commemoration of the whole thing, to wit, of the consecration in the Supper, and the oblation on the Cross, is celebrated, and represented together in the Sacrament of the Mass; so that it is the death that is more truly represented than the Supper. And therefore the apostle, when writing to the Corinthians, in these words, *As often as ye shall eat this bread and drink this cup*, adds, *not the supper of our Lord, but ye shall declare our Lord's death* (1 Cor. xi 26) (p. 266).

on the Cross; for this is declared in Christ's own words, *Do this in commemoration of me*. By which words, what was he willing they should represent, and do in the Mass, but what he had done himself in his Last Supper, and on the Cross? For HE INSTITUTED AND BEGAN THE SACRAMENT AT HIS LAST SUPPER, WHICH HE PERFECTED ON THE CROSS" (p. 268).

(*d*) "Luther's own arguments demonstrate that the Cross belongs to the testament made at the Supper, when he says, THAT THE TESTAMENT INVOLVES THE DEATH OF THE TESTATOR, BY WHICH ALONE IT CAN BE MADE PERFECT" (p. 280).

To sum up: Henry VIII teaches (1) that the Cross is the *absolute* sacrifice of redemption which, therefore, derives nothing sacrificial from the Last Supper; and (2) that the Last Supper is *relative* to the Cross, on which it depends for its *entire* sacrificial perfection.

Whereas the new theory of the eucharistic sacrifice teaches precisely the opposite—namely, that the Cross, for its sacrificial character, depends on the Last Supper which supplies to the redemptive sacrifice its essential perfection—the formal constituent of the sacrifice.

Lastly, although it seems historically doubtful whether Leo X intended the title of Defender

of the Faith, conferred on Henry, to descend to the King's successors, yet polemically there seems no doubt at all that *Assertio Septem Sacramentorum has* descended to our own times, in order to smite the new theory in defence of Trent and tradition.

PART II

IMMOLATION AND MACTATION

Sacrificial Oblation and Immolation—A Rejoinder

BY common consent the sacrifice of the Cross *essentially* consists in *oblation* of the sacrifice and *immolation* of the Victim. But divergence of view has resulted from a conflict of the old with the new definitions of these sacrificial terms. Now in the old traditional sense, whether as applied to the Mosaic victims or to the divine Victim of Calvary, *sacrificial oblation* is the act of immolating, viewed from the standpoint of *sacerdotal* action; whereas *immolation* is the *same* act of oblation, viewed in relation to the victim slain. It will be seen here that both definitions turn on the *self-same* act of oblation. They reveal, therefore, no distinction of meaning save only *in idea*, this in the terms defined varying with the difference of their respective view-points. The distinction in the sense conveyed is, therefore, only *in idea*, not *in reality*.

However, the new theory of the eucharistic

sacrifice, taught by Bishop Macdonald and Père de la Taille, S.J., holds that the sacerdotal *oblation* is *really* distinct from the act of *immolation*, and in point of time precedes it. Unfortunately for the theory, this departure from tradition's definitions eventuates in devitalising the Cross itself, depriving it of the unique character of THE ABSOLUTE SACRIFICE.

On the one hand, then, tradition, identifying *oblation* and *immolation* in the numerically one act of sacrifice, teaches that the redemptive sacrifice of the Passion *absolutely* derived no sacrificial character whatever from the Last Supper, that the immolation from the Garden to the Cross was itself the *oblation* of the sacrifice for the world's redemption—in other words, the *complete* sacrifice.

On the other hand, the new theory destroys the *absoluteness* of the Calvary sacrifice, making the Cross relative to or dependent upon the Supper for its sacrificial character—namely, the *oblation*, the formal constituent, the vital principle of the sacrifice. Thus, " The Supper and the Cross," says Père de la Taille, " made up one complete sacrifice " (*American Ecclesiastical Review*, July, 1924, p. 4).

Such is the gist of a criticism of Père de la Taille's book, *Mysterium Fidei*, made by the

present writer in the *Ecclesiastical Review* (November, 1923). The learned author of this famous book, writing in the same review (*American Ecclesiastical Review*, July and August, 1924), has honoured me with a detailed answer. The courtesy of the editor enables me to deal with what I consider the fallacies of his reply. At the same time, my intention is to give not merely destructive criticism, but to make a positive contribution to this intricate and fundamental subject.

Curiously, the new definitions, applied by this modern theory to tradition's ancient terms, have their genesis in fallacy and failure to grasp the true inwardness of sacrificial tradition. Père de la Taille illustrates the theory's root fallacies in the following sentence:

" But so far as in us lies, in dealing with the subject of sacrifice, we shall always distinguish, as in idea (*ratione*) so also in word (*vocabulo*), between *oblation* and *immolation*, and also differentiate both terms from the *whole* sacrificing, which, therefore, *in part*, is distinct from either " (*Mysterium Fidei*, p. 12).

It may be remarked in the first place that Père de la Taille here dissociates himself from tradition's synonymous use of sacrificial terms. This becomes clear from the context, where he

states that " writers " (in point of fact, the Fathers and Doctors of the Church come under this reference) " very often (*saepissime*) use these terms in a less precise or less strict sense," the evidence for his conclusion being the convertible use of the terms *oblation* and *immolation*. For instances of common usage he quotes the following phrases:

(*a*) " Christ *immolated* himself for our salvation."

(*b*) " Christ *offered* himself on the altar of the Cross " (*Mysterium Fidei*, p. 12).

In the above sentences, which exemplify the convertible use of the terms *oblation* and *immolation*, Père de la Taille detects lack of precision—a charge, by the way, that involves in the implied accusation S Thomas Aquinas, who makes use of both these phrases (*cf.* S Thomas, *in Ps. xix* 1; *in Epist. ad Hebr.*, cap. ix, lectio iii). Obviously it has not occurred to Père de la Taille that the Fathers and others advisedly adopted these expressions—stereotyped, indeed, with exactness by long centuries of use—for the very reason that the phrasing expresses with utmost precision the truth as taught by tradition.

As already stated, the fact is ancient tradition teaches that *sacrificial oblation* is logically, but not *really*, distinct from *immolation*. Hence,

convertible use of these terms is both accurate and inevitable. But the *fine* accuracy occurs only in those sentences which not merely exhibit synonymous use, but also show distinction *in idea* between the terms so used.

This nicety of expression happens to characterise the two striking illustrations from tradition which unwittingly Père de la Taille furnishes in order to disprove his charge of inexactitude. Indeed, with exquisite precision Fathers, Doctors, and writers of the Church alike show by this wording the *real* identity in meaning, in union with distinction *in idea*, that exists between sacrificial terms. Thus in saying "Christ immolated himself for our salvation," writers identified the *self-immolation* with the act of oblation, at the same time insinuating the precise shade of meaning appropriate to the term *immolation*, that is to say, by implied allusion to the shedding of the Victim's Blood "FOR OUR SALVATION." In point of fact, in this particular sentence S Thomas brings out this distinction *in idea* explicitly, showing at the same time the convertible use of the terms. Thus he says: "Christ . . . *through his own Blood* which HE IMMOLATED ON THE CROSS FOR OUR SALVATION" (*in Epist. ad Hebr.*, cap. ix, lectio iii). Again, in saying "Christ *offered* himself

on the altar of the Cross," writers identified the *oblation* with the *immolation* " ON THE ALTAR OF THE CROSS," at the same time conveying the particular idea proper to *oblation*, that is to say, by implying a *sacerdotal* offering " ON THE ALTAR." Here, again, the angelic Doctor is even more definite, showing too that " The Lord's Passion " is the numerically ONE ACT of *complete* sacrifice ON THE ALTAR OF THE CROSS, thus: " The Lord's passion BY WHICH CHRIST AS PRIEST AND VICTIM OFFERED HIMSELF TO GOD ON THE ALTAR OF THE CROSS " (4, D. viii, Q. ii, Art. i, sol. 4 ad 4m). Truly no more precise phrasing could well be employed than that shown in these patristic and scholastic examples. Indeed, only by accepting the new theory as true can we reasonably say that these particular sentences are other than strictly precise. For my part, I find it easier to reject as unwarranted Père de la Taille's new definitions of old sacrificial terms than to assume the alternative—namely, that in deliberately using these very phrases, S Thomas had unaccountably lapsed from the unrivalled precision of his diction.

Now to revert to Père de la Taille's declared resolve to be more *precise* (*i.e.*, by contrast with these " writers ") in the use of sacrificial terms, his statement contains two fallacies, thus:

1. It falsely assumes that synonymous use of *oblation* and *immolation* is, strictly speaking, incompatible with distinction *in idea* between the terms. In addition, inferentially it charges the Fathers, S Thomas, and other great teachers in the Church with lack of precision, in the use of the essential words of divine sacrifice.

2. Without the slightest evidence from tradition (for, be it noted, Père de la Taille cites no instance of a traditional phrase that even implies a *real* distinction of meaning between the said terms), he passes illogically from the distinction of reason taught by tradition to the assumption of an inconsequence—namely, to a real distinction in the sense attached to the terms *oblation* of sacrifice and *immolation*. This he shows in the conclusion: "And also differentiate both terms from the whole sacrificing, which, therefore, *in part* is distinct from either." The alleged *real* distinction appears in the gratuitous assumption that neither term in itself *really* involves the other, so that in his view they enter into composition as *part* with *part* to form the greater whole. Here Père de la Taille introduces his now familiar teaching that the essence of sacrifice is made up of two *parts*. Clearly neither part is *really* identical with the other, since in combination they pool

their separate contributions to form a *whole*, which is greater than either. It follows they are not *one and the same* as each other. And yet, insisting that his theory conforms to Trent, Père de la Taille claims in the sense of his definitions that " The Last Supper and Calvary are *one and the same* sacrifice " (*American Ecclesiastical Review*, July, 1924, p. 10). One and the same as what ? it may be asked. Seemingly his initial fallacy is not without offspring !

This logical aberration is the source of that *real* distinction of meaning (between tradition's sacrificial terms) which constitutes Père de la Taille's initial fallacy. On this his new theory rests, and without this it falls. The transition from *logical* to real distinction is remarkable. Of his own motion he *glides* from tradition's distinction *of reason*—that is to say, a distinction *in idea* and *in word*—into an assumption of a *real* distinction in *act*. But this distinction tradition does not express nor even imply.

The assumption is revolutionary. It completely alters the character of the Calvary sacrifice, the Last Supper, and the Mass. The development of the present theme will help to make this clear. Now the immediate effect of assuming a *real* distinction between these correlatives of sacrifice shows itself in an *actual*

severance of the ONE INDIVISIBLE ACT OF SACRIFICE into *two* acts *really* distinct. The consequences may at once be illustrated as follows:

1. SACRIFICIAL OBLATION IS IMMOLATION

Sacrificial oblation thus severed *really* from *immolation* ceases to be *sacrificial*, since its proper sacrificial act *is immolation*. Considered as an action distinct in itself—that is to say, done and visibly completed apart from *immolation*—namely, the *actual* sacrifice of the victim, *oblation* is shorn of sacrificial character. It becomes an *oblation* pure and simple—that is, of a gift in its natural state unchanged, *actually* untouched by sacrifice—in a word, NOT *in statu victimae*. Whereas tradition teaches that *oblation of sacrifice* (namely, *sacrificial oblation*) is inseverable from the actual sacrifice itself: "Every sacrifice IS (not *has*) an oblation, but not conversely" (S Thomas, *in Ps. xxxix* 4; 2a, 2ae, Q. lxxxv, Art. 3 ad 3m). *Not conversely* since some oblations *are not* sacrifices.

Wherefore on the basis of this *initial* fallacy the theory holds confessedly that the oblation of the Last Supper being an oblation *simply*—distinct in itself—was *not* a sacrifice. Whereas tradition teaches that in anticipation, and in very virtue of the Cross, our blessed Lord at the

Last Supper OFFERED HIMSELF SACRIFICIALLY *in statu victimae* as the ONE VICTIM OF THE CROSS, the Fruit of the Passion, the Victim who " endures for ever " (S Thomas, *in Epist. ad Hebr.*, cap. v, lectio 1).

2. Immolation is not Mactation

On the other hand, conversely, *immolation* severed *really* from *sacrificial oblation* ceases to be the *act* of priestly sacrifice. By this process of reasoning Père de la Taille identifies *immolation* with mere *mactation*. However, in the Vulgate S Jerome illustrates a real distinction between the last-named terms. He uses the word *mactation* in its later technical acceptation as being simply the external act of slaughter or destruction. Parenthetically, it may be noted, Père de la Taille uses the term in the same sense. Whereas the word *immolation* S Jerome uses consistently, as being the offerer's own act of sacrifice to God. But here, by the way, Père de la Taille breaks with S Jerome and tradition. S Jerome makes *mactation* to be extrinsic, *not* intrinsic to the *act* of sacrifice. *Mactation* is incidentally merely an essential condition to the act of *bloody* sacrifice. It is not the *immolation*. *Really* it is distinct in meaning from *immolation*, its action not inflowing into the moral act of

sacrifice on the offerer's or priest's part. Unjustifiably, then, *immolation* has been made to lose its sacrificial character by the logical exigencies of a fallacy! "Immolation," says Père de la Taille, "in its strictest acceptation, means *mactation* or destruction of the victim" (*op. cit.*, p. 11).

Now, on the contrary, the *real* distinction in meaning between these terms, theological tradition both asserts and makes obvious, as when *immolation*—severed by time and place—is seen to be an act subsequent to the *mactation* of the victim. For example, in Ezechiel God ordered the *mactation* of the victims to be done by recalcitrant Levites, who themselves were expressly forbidden to function in the subsequent act of priestly sacrifice (Ezech. xliv 11; *mactabunt* is the word given in the Vulgate). Again, referring to the sacrifices of the Old Law, S Thomas shows the same *real* distinction in the subsequency of the immolation, thus: "The material victim, which before was living, was *slain* in order that it might be *immolated*, to show that, sin reigning, death was still reigning in man"—"Est autem attendendum, quod materialis hostia quae prius viva erat, occidebatur ut immolaretur, ad ostendendum quod adhuc mors regnabat in homine, regnante

peccato" (*in Epist. ad Romanos*, cap. 12, lectio 1).

Passing from the Old Testament to the New, the distinction between the meanings of the two terms becomes more marked. Hence the seriousness of the *initial* fallacy grows in proportion. The magnitude of the error may be judged from the fact that the sacred Passion shows, indeed, an *abysmal* distinction between *immolation* and *mactation*. For, in the Calvary sacrifice, *mactation*—the executioners' action—was not (as in the Old Testament) simply the condition incidental to the *priestly immolation*, but was also *antithetical*. Far, indeed, from being *sacrificial*, it was even *maleficial* (*cf.* S Thomas, 3a, Q. xlviii, Art. iii ad 3m).

This reveals the climax of the theory's revolt from tradition. The fact may be elucidated by contrasting the opposite extremes in the Passion (namely, *immolation* and *mactation*), as seen in the light of the Church's tradition, thus:

A.—The Immolation of Tradition

(*a*) The *immolation* in the Calvary sacrifice is the sacred Passion (*ab intra*). It was the essential act of VOLUNTARY SELF-SACRIFICE on the part of him who was at once both priest and victim.

(*b*) This *sacrificial act* proceeding thus from within, our divine Lord exhibited outwardly in the *signs* inherent in *his* external act of self-sacrifice—namely, the *immolation* of the SELF-VICTIM. These objective *signs* pointed to his being the VICTIM OF HIS OWN INFINITE LOVE in the *sacrificial act* of OBEDIENCE to his Father's will *usque ad mortem crucis*.

(*c*) The SIGNS of his voluntary Passion thus made manifest indicated to men the sacrificial voluntary character of the interior priestly sacrifice for the world's redemption.

(*d*) These SIGNS indicated the *fact* of *infinite sacrifice*, because they were set in circumstances that revealed the infinite character of the sufferer. By word and deed our divine Lord again and again proclaimed his divinity in the course of his Passion (*ab horto ad crucem*).

(*e*) NOTE (1): SIGNS mentally abstracted from circumstances become undetermined. *In themselves* (*in se*) they might signify one thing or something else—that is to say, apart from particular circumstances that determine them to *signify* a definite thing. Indeed, *signs* thus abstracted from circumstances lose their nature as *signs*, since thereby they lose the necessary relation to the particular circumstances that determine *signification*. For instance, what

climatic conditions does a *red sky* signify or portend? It depends entirely upon the variable circumstances of time, thus:

> "Red in the morning is the shepherd's warning,
> Red at night is the shepherd's delight."

NOTE (2): For the recognition or *subjective* appreciation of these *objective* signs, the shepherd's mind needs the *light of knowledge* born of his own experience, or at least of the tradition from bygone generations.

NOTE (3): In the case of *human acts*, the circumstances which mainly determine the *signification*, or *nature*, of these acts are *personality* and *motive*. For instance, in the redemptive sacrifice, grant there were spectators (such as we might imagine some women of Jerusalem to have been) who thought the divine Sufferer to be no more than *mere* martyr. Then, in that case, they misjudged the *signs* of the sacred Passion through ignorance of the revealed circumstance of *personality*.

(*f*) During the course of the Passion (from Garden to Cross) our divine Lord, in his *immolation*, showed the *objective signs* of VOLUNTARY SACRIFICIAL OBLATION. Now, WAS THIS THE VOLUNTARY OBLATION OF THE SON OF GOD? In reply Père de la Taille must admit the objec-

tive fact, but he pleads (as will be shown later) that these *objective signs* of the Passion revealed *only* the voluntary oblation of a mere martyr. He essays to show this by considering the happenings in the sacred Passion *in se*—mere mental abstractions! But, as just pointed out, this mental process is inadmissible. On the other hand, Père de la Taille would admit that in very truth interiorly THIS WAS THE VOLUNTARY OBLATION OF THE SON OF GOD. Tradition, however, goes farther still, teaching that THIS TRUE INTERIOR VOLUNTARY SACRIFICIAL OBLATION OF THE SON OF GOD, which he offered in the course of his Passion from Garden to Cross, was, in fact, made *visible* by the *objective signs* of voluntary suffering, as witnessed in *their own unique* circumstances. As, therefore, with the shepherd on the lower plane of *signs*, so with those who assisted at the *spectacle* of the Passion. Similarly, too, recognition, or *subjective* appreciation of the *objective signs* occurring in the course of the Passion, was contingent on knowledge. The world present on Calvary needed the *light of knowledge* born of the successive revelations given in the Passion by the eternal Son of God himself. This knowledge was indeed vouchsafed, for again and again our divine Lord proclaimed his divinity in the course

of his sacred Passion—both by explicit word and by deed. It is in this sense indicated above that tradition explains the announcement our blessed Lord made *after the Last Supper was ended*—namely, " *But that the world may know* that I love the Father: and as the Father hath given ME commandment, so do I. Arise, let us go hence " (John xiv 31). Hence, the *objective signs* in the sacred Passion were signs—not, indeed, of the *finite sacrifice* of a mere martyr, but of the *infinite sacrifice* of God made man." " In Christ's immolation," says S Augustine, " one and the same is priest and victim " (in 4 lib. *de Trin.*, cap. 7 and 14).

B.—Mactation in Its Later Technical Sense

Secondly, theological tradition teaches that the *mactation* of the Calvary sacrifice was the Passion (*ab extra*), considered as the maleficial action of the executioners. From this malevolent source the punishment inflicted on our blessed Lord made him to be NOT THE VICTIM OF HIS OWN SACRIFICE, but *only* the VICTIM OF A CRIME. It made him NOT THE VICTIM OF INFINITE LOVE, but THE VICTIM OF UNPARALLELED HATE. In a word, the *mactation* on Calvary exhibited NOT one vestige of TRUE SACRIFICE.

S Thomas says: "The slaying of the man Christ may be referred to a twofold will. First, to the will of those who slew him; and in this respect he was not a victim, for the slayers of Christ are not accounted as offering a sacrifice to God, but as guilty of a great crime. . . . Secondly, the slaying of Christ may be considered in reference to the will of the Sufferer, who freely *offered* himself to his suffering. In this respect he is a victim" (3a, Q. xxii, Art. ii ad 2m).

It follows by thus degrading the traditional sense of *immolation* to that of mere slaughter, the theory leaves the ONE PUBLIC ACT OF REDEMPTION destitute of VISIBLE SACRIFICE. The great High Priest's *voluntary and visible sacrificial oblation* having been denied to the Cross, the sacred Passion (from Garden to Cross) is left *without one trace of visible sacrifice*, by which means ALONE it could *visibly and tangibly* convey to men the UNIQUE FACT upon which the redeemed depend.

* * * * *

However, before concluding, lest the above appear an overstatement, and therefore an injustice to Père de la Taille, consider his own standpoint as recently elucidated in his replies to critics (*American Ecclesiastical Review*, July and August, 1924).

Previously, in the same review (November,

1923), I had summed up his theory as follows: (1) " The theory is that our Lord made *no sacerdotal oblation of himself* on Calvary; that *the one* (*semel*) *oblation of himself*, in view of the bloody immolation on the Cross, was made *not in his Passion*, but at the Last Supper only " (p. 460); (2) " Our Lord offered himself *stricte ac sacerdotaliter* at his Last Supper, and not in his Passion, *in ara crucis* " (p. 461).

To these definitions of his theory Père de la Taille objects (*American Ecclesiastical Review*, August, 1924). In repudiating my brief summaries, he firstly protests against a point I had neither expressed nor implied. He then proceeds to unfold his own standpoint. Thus, to begin with, he says:

" Nowhere is it stated that Christ offered at the Last Supper *only:* which would or might be taken to mean that Christ was no longer after the Supper an actual offerer, continuing visibly his sacerdotal oblation."

Again, " Not only do I not say that Christ offered at the Supper *only*, but I deny it emphatically " (*American Ecclesiastical Review*, August, 1924).

But here irrelevantly he raises a *different* point which leaves untouched the real issue I had indicated, thus:

1. The *real* issue turns on *priestly and sacrificial oblation* (*sacerdotaliter ; stricte ac sacerdotaliter*). Père de la Taille, on the other hand, refers to a *visible oblation* that (in his view) was neither priestly nor sacrificial. These sentences which he censures had been carefully chosen (after close study of his book) in the light of this *alleged* visible, but *not* sacerdotal, oblation in the Passion (*ab horto ad crucem*). That this supposed virtually sustained oblation (continued from the Supper) did NOT visibly express *true* sacrifice, Père de la Taille explicitly teaches. This will presently be shown. My point is, he teaches NO *sacerdotal* (sacrificial), *strictly sacerdotal* (visible), oblation in the Passion from the Garden to the Cross.

2. The EXTERNALITY of sacrifice—necessarily, therefore, *in genere signi*—Père de la Taille rightly emphasises as being of the essence of sacrifice *properly so called*. But this involves its prime essential—namely, the *sacrificiae oblatio sensibilis*—the *visible* OBLATION OF PRIESTLY SACRIFICE. The *oblatio sensibilis of sacrifice* is alone relevant, whether it be to the Last Supper or to the Cross. For, solely that *oblatio sensibilis* can be a *visible sacrificial oblation* which *signifies* outwardly to men the true priestly sacrificial character of the interior sacrifice of soul to God the Father.

3. But according to Père de la Taille, the ONLY visible oblation (*oblatio sensibilis*) in the Passion (from Garden to Cross) signified to men nothing more than that conveyed by the *visible oblation* of a mere martyr! This is not *my* deduction, but it is *his* explicit statement. Thus in *Mysterium Fidei* he says: "Are not all those actions, movements, and words of our Lord from the Garden onwards to Calvary, from beginning to end, capable of finding expression in others, yet without sacrifice properly so called being offered? With the martyrs of all ages, whether after or even before Christ, have not similar deeds been found? And yet not one of these deaths was a sacrifice, save in the wider or metaphorical sense. . . . BUT SACRIFICE OUGHT TO BE OF ITSELF CLEAR AS SUCH [Note: *capitals, Père de la Taille's own*]—THE REASON OF THIS IS BECAUSE SACRIFICE IS IN GENERE SIGNI [Note: *capitals mine*]. . . . Therefore the Lord's Passion within these bounds (namely, from Garden to Cross) is not sufficiently indicative to mark the Passion with the specific character of sacrifice properly so called" (*Mysterium Fidei*, p. 31).

Thus basing his argument on the *non-sacrificial* character of a mere martyr's death, Père de la Taille passes to insistence on the VISIBLE

sacerdotal sacrificial oblation of the Last Supper in order to supplement the inadequacy of the Cross ! In this way the deficiency in the Cross is made good. Thereby the sacrifice is made whole—at least, such is the theory !

4. Hence, after all, the theory *does* teach: that there was NO priestly and sacrificial oblation VISIBLE in the Passion (from Garden to Cross). None, emphatically *none* that SIGNIFIED the interior INFINITE SACRIFICE OF THE GREAT HIGH PRIEST WHO, ON THE ALTAR OF THE CROSS ALONE, GAVE HIS LIFE FOR THE WORLD'S REDEMPTION.

That Père de la Taille has not met these serious difficulties against his theory may be seen from such a statement as the following, culled from his recent pronouncement on the subject: " There is NO [*capitals mine*] sacerdotal and sacrificial oblation (AS DISTINCT FROM A MERE GIVING-UP OF ONE'S LIFE IN A SACRED CAUSE) [Note: *capitals mine ; brackets* and *words*, Père de la Taille's]; there is NO sacrificial or sacerdotal oblation properly so called on the Cross, except as an extension of what has gone before at the Supper " (*American Ecclesiastical Review*, August, 1924, p. 125).

Compare this fresh pronouncement of Père de la Taille's with what has just been demonstrated on the evidence supplied by *Mysterium*

Fidei. Does it not tally with the interpretation given to the theory? Is it not accurately summed up in the original sentences of mine against which he protests? Note (*in his bracketed words*) our Lord's alleged *visible oblation* of a mere martyr—and this whilst on the Cross of redemption, and at the moment of THE *supreme* sacrifice!

To proceed:

1. Now, according to Père de la Taille, the act of priestly oblation is *visibly distinct in itself*—a *formal* oblation.

2. Therefore, it is visibly distinct from all other acts.

3. This becomes still clearer on taking into account Père de la Taille's interpretation of tradition's *oblatio sensibilis* of *sacrifice*. Fallaciously he qualifies this by adding to it properties, *ritual* and *liturgical*, as being sacrificial visible essentials (*cf. Mysterium Fidei*, p. 11).

4. Therefore, all acts subsequent to the *sacerdotal sacrificial oblation* (more especially as the liturgical supper is done and over) are visibly distinct from the *sacrificial oblation*.

5. Therefore, no subsequent act can be called *the sacerdotal oblation* (the essential sacrificial *oblatio sensibilis*).

6. How, then, can all or any of the subsequent

acts of the Passion be called the *sacerdotal oblation*, from which indeed they are all *visibly* distinct ?

7. Granted, for the sake of argument, that the Last Supper was the *sacerdotal oblation* of the Passion, and that it remained *virtually* in the visible Passion, it cannot be said that the *sacerdotal oblation* itself remains VISIBLY in the Passion.

8. According to the theory, the only voluntary oblation VISIBLE in the Passion (*ab horto ad crucem*) was the voluntary oblation of a martyr ! (*Mysterium Fidei*, p. 31). NOT THE VOLUNTARY SACRIFICIAL OBLATION OF GOD MADE MAN, NOT THE VISIBLE SACRIFICIAL OBLATION OF THE GREAT HIGH PRIEST ON THE ALTAR OF HIS CROSS.

Perhaps an even more startling summary of the theory is to be found in Père de la Taille's same recent pronouncement: " We have, then, first a priest and his sacerdotal action, a liturgy, a sacred rite; we have at the same time a victim, offered by the priest in that liturgical rite which he performs, and next we have the slaying of the victim, *the true and real immolation*, which is the work NOT *of the priest, but of the executioners;* although it is freely accepted and gone through by that VICTIM, WHO HAPPENS TO BE THE PRIEST [Note: *capitals mine*] never ceasing for a moment

to ratify and carry out in a visible and tangible manner *the obligation* which he *has* incurred by HIS SOLEMN OBLATION, thus *sub*scribing to that sacramental donation of his own life by every drop of his own blood unto death " (*American Ecclesiastical Review*, July, 1924, pp. 4-5).

In this statement the solemn oblation is relegated to the *Has-Been !* Moreover, Père de la Taille does not explain how " THAT VICTIM, WHO HAPPENS TO BE THE PRIEST " (Note: the priest " subscribing " *incognito* without visible sacerdotal self-immolation), could possibly have functioned VISIBLY ON CALVARY IN THE SACRIFICIAL OBLATION OF HIMSELF FOR THE WORLD'S REDEMPTION.

Confessedly, then, on Père de la Taille's own admission, his theory teaches that so far as eye of sense could see, and those present on Calvary could detect, in the concrete and luminous SIGNS OF THE PASSION, there was NO VISIBLE SACERDOTAL SACRIFICIAL OBLATION ON THE ALTAR OF THE CROSS (*in ara crucis*). On Calvary, therefore, INIQUITY reigned in unchallenged supremacy. THE OVERWHELMING VISIBLE FACT was the maleficial action of the executioners. Visibly and tangibly the VICTIM was the victim of malevolence, NOT THE PRIEST-VICTIM OF INFINITE LOVE SACRIFICIALLY OFFERING HIMSELF

FOR THE WORLD'S REDEMPTION. OF ESSENTIAL EXTERNALITY OF SACRIFICE THERE WAS NOTHING, ALTHOUGH IT WAS EVEN THEN THE MOMENT OF THE SUPREME SACRIFICE !

It follows, according to the theory, that the traditional time-honoured descriptive title of the Passion—namely, the appellation *sacred*—has become a misnomer. This justifies Father Vincent McNabb in qualifying this theory as an *evacuatio crucis—the voiding of the Cross of Christ !* (*cf. Blackfriars*, September, 1923).

PART III

THE ESSENCE OF SACRIFICE

(Sacrificial Oblation and Immolation)

S Thomas and Tradition

THE fundamental error—designated by the present writer the *initial fallacy* of his theory—Père de la Taille expresses in words already considered. For convenience' sake his words are repeated, thus:

" But, so far as in us lies, in dealing with the subject of sacrifice we shall always distinguish, as in idea (*ratione*) so also in word (*vocabulo*), between *oblation* and *immolation*, and also differentiate both terms from the whole sacrificing, which therefore *in part* is distinct from either " (*Mysterium Fidei*, p. 12).

The *fallacy* occurs in the transition from *logical* distinction (given in the premisses) to the gratuitous assumption of *real* distinction (indicated in his conclusion).

Now, Père de la Taille bases this assumption of a real distinction of meaning between *oblation*

and *immolation* on the two grounds that together form a distinction of reason:

1. The distinction *in idea* (as taught by tradition).

2. The *verbal* distinction between the terms (as used by tradition). Ground 1 has been dealt with in Part II, both in itself and in its effects. As already seen, distinction *in idea* does not imply a *real* distinction *in act*.

Ground 2, that is as regards *oblation*, also has been considered in Part II. As there shown, *sacrificial oblation*—namely, the only kind of oblation in point—necessarily involves *immolation* in the numerically ONE ACT OF SACRIFICE.

However, there remains to be considered *immolation*, both etymologically and technically.

Immolation is Sacrificial Oblation

Immolare, as its derivation signifies, is to sprinkle the victim with sacrificial meal. This was done in token of the victim's being set apart for God's worship, and of its ready submission to the divine will. The *meal* indicated the victim's intimate fellowship and communion with God, the fine flour representing the victim's transformation into holiness by means of divine sacrifice—as it were by the milling process that changes, and thereby fits it for divine fellowship.

Etymologically, therefore, no *real* distinction of meaning is disclosed between *immolation* and *sacrificial oblation*. On the contrary, the *oneness* between them is emphasised in verisimilitude by the representation of the victim's voluntary acceptance of the priestly act of sacrifice. The victim's acquiescence in the *immolation* is precisely because it is God-directed by the offerer, *not* indeed by reason of the mere act of slaying. In harmony, therefore, with the derivative sense, tradition asserts that *immolation* technically is the act of *sacrificial oblation*.

But, on the other hand, as usage reveals, theological tradition *does* make a *real* distinction of meaning between *immolation* and *mactation*.

Immolation and Mactation

(*The terms as used technically by theological tradition*)

In the ancient Roman sacrifices *immolare* was not used of the " popa " or " victimarius," the assistant priest who brought the victim to the altar and felled it with an axe, but only of the priest who offered the sacrifice. Similarly, theological tradition uniformly identifies *immolation* with *sacerdotal oblation*. Whereas, *mactation* has become identified with the act of the " victimarius."

This *real* technical distinction between *immolation* and *mactation* is seen in S Jerome's use of the terms in the Vulgate. Firstly, in the Old Testament he gives numerous instances of *immolare*, but always identifies it with the offerer's act of *oblation*. Whereas *mactare* is given invariably as the synonym of *kill*. He separates entirely *mactare* from priestly sacrifice in the following texts: Exod. viii 26; Isa. lxvi 3; Ezech. xliv 11.

Secondly, in the New Testament he identifies *immolare* consistently with the act of *sacrificial oblation*, thus: Mark xiv 12; Acts xiv 17, xv 29; 1 Cor. v 7, viii 4, x 19, 20, 28; Phil. ii 17. Curiously, the Vulgate gives only one instance of *mactare* in the New Testament, thus: "The thief cometh not, but for to steal and to kill (*mactare*) and to destroy" (John x 10).

However, originally in the classics the term "mactation" signified the entire *bloody* sacrifice. Later "mactare" came to be employed as a euphemism for "occidere." Hence S Jerome's use of "mactation" for mere slaughter. But Peter Lombard, S Thomas, Blessed Albert the Great, all keep to the term "occidere," never using "mactare" in this or any other sense (*cf.* Pitisco, *Lexicon Antiq. Rom.*,

tom. ii, p. 510). As already noted, Père de la Taille uses " mactare " in S Jerome's sense. It is therefore only in this sense that the term is here used.

As applied to the Passion, the angelic Doctor points to a *real* distinction between *immolation* and the *act of the executioners* (*mactation*), thus:

(*a*) " Although the Passion was in the body, yet it was in the spirit to accept the Passion " (3, D. 19, Q. i, Art. i).

(*b*) " The Passion as such is not meritorious, because in this respect its source (*principium*) is from outside (*extra*). But it is meritorious as to its acceptance by the will. For in this way it is voluntary, and its source (*principium*) is from within (*intra*) (3, D. 18, Q. i, Art. v).

(*c*) " The Passion of the soul, as such, has its source from without (*ab exteriori*), but inasmuch as it is voluntary, it has its source from within (*ab interiori*) " (3a, Q. xlviii, Art. i ad 1m).

(*d*) " Christ did not slay himself, but of his own free will he exposed himself to death, according to Isa. liii 7: *He was offered because it was his own will.* Thus he is said to have offered himself " (3a, Q. xxii, Art. ii ad 1m).

(*e*) " Christ suffered out of charity (*ex charitate*) and out of obedience because he fulfilled

even the precepts of charity out of obedience only; and was obedient out of love (*ex dilectione*) to the Father's command " (3a, Q. xlvii, Art. ii ad 3m). (Note: The redemptive acceptance of the Passion was an ACT *elicited* by obedience and *imperated* by charity.)

Thus S Thomas teaches that the Passion takes its origin from two sources (*principia*):

I.—From the one source (*ab intra*) the Passion is the ACT of s*acrificial oblation*—the TRUE ACTIO AGENTIS—springing from our Saviour's own initiative. In other words, the Passion is his OWN ACT OF SELF-SACRIFICE, HIS PRIESTLY IMMOLATION. This sacrificial action proceeding from within, the divine priest and victim manifests outwardly in the SIGNS OF INTERIOR VOLUNTARY and INFINITE SACRIFICE. In this way, as being the PERSONALLY ACCEPTED SUFFERINGS—the TRUE ACT OF THE DIVINE REDEEMER, THE PASSION BECOMES: (1) ACTIVE, (2) SACRED, (3) VISIBLY SACRIFICIAL, (4) REDEMPTIVE.

II.—Whereas, on the contrary, springing from the other source (*ab extra*), as inflicted on the divine Sufferer by the executioners, the Passion *really* is the independent act of *maleficial mactation*, and as such the Passion is *not* a sacrifice to God, but " a most heinous sin " (3a, Q. xlvii, Art. iv ad 2m).

Sacrificial Oblation, Immolation, Sacrifice

(*Tradition's explicit definitions*)

Pass now to tradition's explicit definitions of sacrificial terms. The definitions are Blessed Albert the Great's, from whose lips S Thomas received them *direct*. At once they show both the numerical identity of the three acts defined, and the logical distinctions between the terms used, thus:

1. Oblation of sacrifice is the "Actio Offerentis"—*the action of the Offerer* (*Lib. de Euch.*, d. vi., tr. 4, cap. 2, n. 8), that is to say, viewed as *his* offering.

2. Immolation *signifies the act of oblation, as viewed in relation to the thing offered*—"Immolatio enim *dicit* actum oblationis ex parte rei oblatae."

3. Sacrifice *signifies the same act as viewed in the effect produced*—"et sacrificium dicit eumdem actum ex parte effectus" (in lib. 4 *Sent.*, d. xii, Art. xxiii).

Being by way of comment on the text of Peter Lombard (the Master of the Sentences), these explicit definitions truly spring from the very heart of ancient tradition. For, the Master's Sentences (twelfth century) did but sum up the whole of patristic teaching, and this

in so masterly a way that for many generations after his four books constituted the official text in the Universities of Europe, giving inspiration to the great scholastic commentators of the Middle Ages. Hence, deservedly Peter Lombard is regarded as the very eminent divine, who bridged over and linked together the two great periods of theology—namely, patristic and scholastic.

Accordingly, Blessed Albert's definitions—forasmuch as they are implicitly contained in Peter Lombard's text—likewise trace their origin to patristic sources. As will be shown, these definitions simply restate in precise form the Master's sense of the same terms. Guided, indeed, by Peter Lombard's replies to two questions, Blessed Albert gives definiteness to ancient tradition's sacrificial terms.

Having ascertained the antiquity and precise meaning of these definitions, we are in a position forthwith to proceed to the next step of unravelling medieval teaching on the *essence of sacrifice*, particularly as applied to Calvary, the Last Supper, and the Mass. Naturally, medieval doctrine can be understood only in the light of its own sacrificial definitions which Blessed Albert has made clear. Now, in view of this inquiry, examine in sequence the cumulative testi-

monies furnished by three outstanding representative exponents of patristic tradition—namely, Peter Lombard, Blessed Albert the Great, and the Angel of the Schools, S Thomas Aquinas.

PETER LOMBARD'S TESTIMONY

(*a*) *His use of terms is in the sense of Blessed Albert's definitions.*

(*b*) *In the light of these definitions he gives the clue to ancient tradition's comprehensive teaching —in point of fact lost sight of in the welter of conflicting post-Tridentine speculations—on the essence of sacrifice as applied to Calvary, the Last Supper, and this Mass. This teaching, therefore, includes a complete explanation of the way in which the holy Eucharist is a* TRUE AND PROPER SACRIFICE—*verum ac proprium sacrificium.*

The two questions Peter Lombard proposes are:

1. " Whether (*si*) the priest's action (in the Mass) is, properly speaking a *sacrifice* OR (*vel*) *immolation.*"

2. " And whether (*et si*) Christ is immolated daily, or was immolated once only (*semel tantum*) ?" (*Sent.*, lib. 4, d. xii).

Consider severally his answers to both questions, that is to say, in so far as they bear upon *A* and *B:*

Question 1

" Whether the priest's action (in the Mass) is, properly speaking, a *sacrifice* or *immolation*."

Peter Lombard answers this question thus: " That which the priest offers and consecrates is called a *sacrifice* and an *oblation*, because it is the memory and representation of the TRUE SACRIFICE and of the HOLY IMMOLATION made on the ALTAR OF THE CROSS " (*ibid.*).

A.—(*a*) Firstly, note the phrasing of the question. He uses the terms *sacrifice* and *immolation* convertibly—"Sacrificium *vel* immolatio."

(*b*) *Oblation* and *sacrifice* are synonyms—"That which the priest offers . . . is a sacrifice and an oblation."

(*c*) Immolation is the act of priestly *Oblation*—" the HOLY IMMOLATION made on the altar of the CROSS." This *holy immolation* obviously was not the *maleficial criminal mactation* of the executioners.

B.—Note, Peter Lombard teaches that the priest's action in the Mass is *properly* called a *sacrifice* or *immolation*, simply by reason of its being " the *memory* and *representation* of the TRUE sacrifice . . . on the altar of the Cross." However, considered merely as a symbolic

representation of the Calvary sacrifice it is not by this fact alone the *true* SACRIFICE. Nevertheless, simply and solely by reason of this outward sacrificial expression of the sacred Passion—*i.e.*, the *true* sacrifice—the Mass is itself a PROPER sacrifice. Here, as will be seen, Peter Lombard floods with light a particular passage from S Thomas Aquinas, the full force and real inwardness of which, seemingly, are but little understood. Now, firstly the Master of the Sentences says: " The priest's action (in the Mass)—that is to say, his *mode* of oblation —is, properly speaking, a sacrifice." This *mode* of oblation is a *proper* sacrifice, since it is the priestly action done at the altar through the visible things handled in the celebration of Mass. In other words, this visible action of the priest at the altar is the divinely instituted *sacrificial* mode of offering the ONE VICTIM OF THE CROSS. Peter Lombard, as just indicated, here gives the key to the interpretation of the following words of the angelic Doctor—words which likewise make *proper* sacrifice to consist in outward sacrificial expression: " Sacrifices are *properly so called* when something is done to things offered to God, as when (by the Jews) animals were slain and burned, and (now) bread *is* broken and eaten and blessed. And

this the word itself signifies, for sacrifice is so named from the fact that man makes something sacred" (3a, Q. xxii, Art. 2). Luminous, too, becomes the teaching of Trent. At the Last Supper the motive of our blessed Lord, the sole purpose the Council of Trent attributes to him on that occasion, is to leave his Church "A VISIBLE SACRIFICE, such as the nature of man requires" (*Conc. Trid.*, Sess. xxii, *De Sacrificio Missae*, cap. 1). This *visible* sacrifice outwardly represents the Passion, especially in the twofold ACT OF CONSECRATION, which is the *quintessence* of this visible and proper sacrifice. Hence, with practical unanimity theologians hold that this consecration of the Body and Blood of the Lord (under separate species, and therefore as severed by death) is the essentially sacrificial act in the Mass. This external act is *sacrificial* in its mode of representing mystically or figuratively (*i.e.*, *in signo*), the Passion and death of Christ. The species of bread and wine are disjoined (as it were, broken apart), and by force of the words of consecration (*vi verborum*) the Body of Christ is represented as separated from his Blood.

Further, this visible oblation in the Mass, because of its interior effect, is also an outward sacrificial sign of the inward invisible true

oblation of the ONE VICTIM OF THE CROSS. Therefore, the Mass is (1) a *proper* sacrifice (that is to say, *representatively* and *outwardly*), and (2) also a true sacrifice (that is to say, *inwardly* in its content). It is in this union of two things—one of which inward, and the other outward—that sacrifice consists. This is what theologians mean by the phrase, *verum ac proprium sacrificium*—" a true and proper sacrifice."

This explanation is amply borne out by one who helped to frame Trent's definition as will now be shown. Firstly, note that when defining: " in the Mass is offered a *true and proper* sacrifice," the Council of Trent condemned the errors of the Protestant reformers who taught that in the Mass is offered no sacrifice at all. Trent's use of the phrase *verum et proprium* may therefore best be illustrated by quoting one who not only distinguished himself at the Council, but also brilliantly engaged in the controversies of his time. Such an authority we have in Peter de Soto, a celebrated Spanish Dominican, one of the most-learned scholastic divines of the sixteenth century. The following extracts from his works are instructive:

1. Under the heading " The Eucharist is a *True and Proper* Sacrifice " de Soto says: " As a most certain groundwork of Faith, we lay

down the following proposition. Both from the nature of this Sacrament and from the precept of Christ, we are under obligation to offer in this Sacrament Christ himself by a *true and proper oblation*, not in figure only."

Here it may be noted incidentally that de Soto uses *oblation* and *sacrifice* synonymously.

2. " This sacrifice was instituted by Christ . . . it is not only a *sign* of the sacrifice which Christ offered, but also it is the sacrifice in *reality and truth* (*re et veritate*)."

3. " What has been said of spiritual victims in no way militates against the existence of the necessary *proper and external* victims . . . indeed, the state of this present life demands external and figurative sacrifices."

4. " The Mass is called a sacrifice because it is representative of that of the Cross . . . yet in such a manner a sign of this sacrifice that, in addition, *it is the true and the same* sacrifice. Thus we offer to the Father that indeed which Christ offered to us—the very same did he give to us that we might offer."

5. " Hence, clearly it must be said that the sacrifice of the Mass is more perfect than the sacrifices of the Old Law, which certainly were *true* sacrifices " (*Instit. Sacerdot.*, lectio 7, *De Sacrificio Altaris*).

NOTE.—The sacrifices of the Old Law, (1) on the one hand, in relation to the offerers were: (*a*) *proper*—namely, external oblations made by lawful ministers to God alone; (*b*) *true*, by reason of the interior oblation of the soul which they outwardly expressed. And, (2) on the other hand, in relation to the sacrifice of the Cross, they were: (*a*) *proper*—that is to say, as being prefigurative external oblations, legitimately made as such: (*b*) NOT *true*, but figurative ONLY.

Whereas, in the eucharistic sacrifice, Christ offers and participantly we offer the *true* victim of the Cross. On the one hand, then, we offer in him and through him a *true* sacrifice. On the other hand, *by our ministry* he offers a *proper* or external sacrifice. THIS, by his direct action, IS also inwardly TRULY and REALLY that which it signifies—namely, a *true* sacrifice, the same as that of the Cross.

The said twofold character of the ancient legal sacrifices, the angelic Doctor expresses thus: " The ceremonies of the Old Law had a double cause—namely, the one *literal*, in accordance with which they were ordained for the worship of God; and, moreover, the other *figurative* or *mystical*, in accordance with which they were ordained to figure forth Christ " (1a, 2ae, Q. cii, Art. iii).

The contrast between the Old Law and the New thus becomes clear. In the *proper* and *visible* sacrifice of the New Law *alone* is the TRUE IMMOLATION OF CHRIST—the *verum et proprium sacrificium Christi.*

Further, the traditional sense of the TRUE SACRIFICE or TRUE IMMOLATION is again seen in the following:

" Truth (TRUE SACRIFICE)," Blessed Albert the Great says, " is opposed to those signs that do not inwardly contain the reality which they signify, just as a shadow is in appearance the similitude of a material thing which it in no way enfolds within itself. And thus the Old Law sacraments and sacrifices were *shadows* exhibiting outwardly no truth from within. But the eucharistic sacrifice (*i.e.*, in comparison with the sacrifices of the Old Law) IS THE ONE SACRIFICE OF TRUTH, because it alone produces and contains within itself ALL that it signifies, the Body and Blood of Jesus Christ; and because it alone comprises the source of an abundant sanctification " (*De Sac. Euch.*, d. v, c. 4).

Whereas, PROPER SACRIFICE, theologians tell us, is that divinely instituted *external* sacrificial act of religious worship (*elicited by the virtue of religion*), which is opposed to sacrifice as understood in the less strict sense of " good works "

that are *imperated but* NOT *elicited by the virtue of religion ;* in other words, to external sacrifice *improperly* so called. Thus, the term *proper* is limited to the external act, the *direct* object of which is the worship of God.

Hence, for the perfection of sacrifice two things are essential—namely, (1) *interior* (*true*) sacrifice, and (2) *exterior* (*proper*) sacrifice. We will conclude this point with the authority of S Thomas. As already seen, the angelic Doctor understands *proper* sacrifice to consist in the change externally effected in the visible thing offered. He illustrates this by reference to the Old and New Testaments, giving examples from the divinely instituted sacrifices. Now, the meaning of TRUE sacrifice he gives as follows: " Amongst other things which pertain to divine worship (*ad latriam*), sacrifice is seen to be unique . . . but *externally* sacrifice is representative of interior TRUE sacrifice in accordance with which the human mind offers itself to God " (3 *Contra Gent.*, c. 120). It follows that in the Mass is *always* offered THE TRUE as well as a PROPER sacrifice, since the ministerial priest at the altar (irrespective of his own interior dispositions of soul) is *always* the *representative* priest of Christ—*sacerdos principalis*. " The priest bears the image of Christ, in whose person

and by whose power (*virtute*) he pronounces the words of consecration; and thus in this respect the same is both priest and victim " (S Thomas, 3a, Q. lxxxiii, Art. i ad 3m).

Contrary, therefore, to certain modern opinions, pre-Tridentine theology has given to the Church a complete and uniform exposition of the FORMALE CONSTITUTIVUM of the eucharistic sacrifice. In the light of this evidence adduced from the Middle Ages, the following words from a recent book (*The Sacrifice of the Mass*, by the Right Rev. Alexander Macdonald, D.D., Bishop of Victoria, B.C.; Kegan Paul, 1924) seem to be nothing less than a gross perversion of historical fact. The said words run thus: "By *sacrificial idea* is meant the idea of what makes the Mass a sacrifice. . . . The distinct affirmation by the Fathers of the sacrificial character of the holy Eucharist has not associated with it any explanation of the way in which the Eucharist is a sacrifice. . . . What is here said is true also of scholastic sources, and for the same reason. With medieval theologians, as with the Fathers, faith in the Mass made theory about it uncalled for. . . . The Fathers and doctors of the Middle Ages do not at all concern themselves to establish the sameness of the two sacrifices—which are two in name and out-

wardly, but are one inwardly and in reality" (pp. 14, 15). Indeed, an obvious disproof of the above misstatement will shortly be found in Peter Lombard's answer to the question No. 2, where the Master of the Sentences shows that he, at least, is much concerned "to establish the sameness of the two sacrifices." Other disproofs follow in the testimonies of Blessed Albert and S Thomas.

Passing to another point, it becomes clear that even in outward respect—namely, as a representative act of sacrifice, the Mass is not an independent sacrifice, being offered in relation to the ONE TRUE sacrifice of the Passion, whose memory it recalls. A resemblance to, and type of, this relation is found in the unbloody sacrifices of the Old Law, which were offered as accessories of the primary bloody sacrifices of the Covenant. On this point the angelic Doctor says: "The sacrifice which is offered daily in the Church is not distinct from that which Christ himself offered, but is a commemoration thereof; hence Augustine says, in 10 *Civ. Dei* (cap. 20 in med.): *The Priest Christ himself offering, he himself also the oblation: and of this thing he willed the daily sacrifice of the Church to be the Sacrament*" (3a, Q. xxii, Art. iii ad 2m). Cajetan expresses the same idea thus: Nec etiam ipse qui repetitur

modus concurrit ad sacrificium propter se, sed propter oblationem in cruce commemorandum incruente—" Nor even does the mode of offering, which is repeated, enter the sacrifice for its own sake, but for the sake of commemorating unbloodily the oblation on the Cross " (*De Sacrificio Missae*, cap. 6). In the context Cajetan remarks: Non repetitur sacrificium SEU oblatio—" The sacrifice OR oblation is not repeated." Quoting these words, Père de la Taille naïvely adds in a footnote: Non severe distinguit Cajetanus oblationem ab immolatione—" Cajetan does not strictly distinguish between oblation and immolation " (*Mysterium Fidei*, p. 268). Such is the facile mode of exposition that Père de la Taille uniformly brings to his interpretation of the Fathers. Cajetan's complete sentence is instructive: " The sacrifice or oblation is not repeated, but the unique sacrifice once only offered continuing in an immolational mode, it is in its mode of continuation that repetition occurs, not, indeed, in the THING ITSELF offered."

Question 2

" And whether Christ is immolated daily, or was immolated once only."

Peter Lombard answers as follows: " Once only Christ died on the Cross, and there he was

immolated *in semetipso*. But he is immolated daily *in sacramento*, since *in sacramento* is made a remembrance of that which was done once . . . and it is to be understood in this way—namely, that IN BODY MANIFEST WITH BODILY MEMBERS VISIBLY DISTINCT, ONCE ONLY HE HUNG ON THE CROSS, OFFERING HIMSELF TO GOD THE FATHER, THE EFFICACIOUS VICTIM OF REDEMPTION. . . ."

Likewise Ambrose: "*In Christ once only the victim was offered powerful unto salvation;* how, then, about us? Do we not offer every day? Yes, and if we offer daily it is done for the remembrance of his death. And ONE is the victim, not many. In what way ONE, and not many? Because once only Christ was immolated. But this sacrifice (on the Cross) is the ORIGINAL (*exemplum*)* of the former—*the very thing itself, and this very same is offered* (*idipsum, et idipsum offertur*). Hence, this is *one and the*

* The distinction between *exemplum* and *imago* is given by S Thomas thus: *Imago* proprie dicitur quod procedit ad similitudinem alterius. . . . Illud autem ad cujus similitudinem aliquid procedit proprie dicitur *exemplar*, improprie imago—"*Image*, properly speaking, means whatever comes forth in likeness to another. . . . But that to the likeness of which anything comes forth is, properly speaking, called the *exemplar*, and not, strictly speaking, the image" (1a, Q. xxxv, Art. i ad 1m).

same sacrifice; otherwise it might be asserted that because it is offered in many places, therefore there are many Christs. Not so, however, since it is the ONE CHRIST everywhere: both here *whole and entire* (*plenus*) and there *whole and entire* (*plenus*). And just as what is everywhere offered is ONE BODY, so also is it ONE SACRIFICE. Christ offered the victim; we offer the very same victim even now. But what we do is the remembrance of the sacrifice. Nor is it repeated because of its own insufficiency, since it *perfects* man; but only by reason of our own infirmity, because we daily sin. From these considerations it is gathered that what is done at the altar is both *said to be* and IS the sacrifice. Hence, Christ both *once only was* offered, and also daily IS offered; but in one way *then*, and in another way *now* (*sed aliter tunc, aliter nunc*)" (*ibid.*).

A.—Note the free interchange of terms: *oblation*, *immolation*, *sacrifice*. Obviously they are used synonymously; and yet Peter Lombard, at the same time, indicates the *distinctions in idea* between these with all the nicety of accurate thought.

B.—Note the following points:

(*a*) Our divine Lord offered himself *once only in himself*—namely, under the circumstances of

actual bodily suffering in TRUE REDEMPTIVE SACRIFICE OF BODY AND BLOOD. This TRUE SACRIFICE was offered bloodily on the altar of the Cross ALONE. THIS WAS THE ONCE ONLY ALL-SUFFICIENT (*ad salutem potens*) OBLATION. THIS WAS OFFERED ONCE ONLY *in semetipso*. THIS ONCE-ONLY OBLATION WAS NOT *in sacramento*, AS AT THE LAST SUPPER. Note the *explicitness* of the sentence: " IN BODY MANIFEST, etc."

(*b*) THIS TRUE SACRIFICE OR TRUE IMMOLATION endures *incruente* in the Mass. ONCE ONLY IT WAS OFFERED, IN REDEMPTION, and yet DAILY THE ONE VICTIM IS OFFERED. CHRIST, THEREFORE, DAILY IS TRULY IMMOLATED.

(*c*) In answering his first question, Peter Lombard teaches that the priest's action in the Mass is a *proper* sacrifice, because it is " the memory and representation of the true sacrifice . . . of the Cross." The " representation " is particularly in the twofold act of consecration in the Mass. This action is a *proper* sacrifice, because the action itself is, as we have just said, a sacrificial mode of offering. Also it is a *true* sacrifice, since the term of the action (*terminus ad quem*) is the TRUE IMMOLATION OF THE VICTIM OF THE CROSS. Therefore, the Mass is a *proper* sacrifice. It is also a *true* sacrifice, the

ONE VICTIM OF THE CROSS being at the same time *truly* offered. Hence, Christ, who *once only* was offered on the altar of the Cross ("*semel in sanguine oblatum*"—Rabanus Maurus, *in Epist. ad Heb. ix* 7, *P. L.* cxii, 770), is offered daily *in sacramento*—namely, in the eucharistic sacrifice. He is offered daily as being the ONE VICTIM OF THE ALL-SUFFICIENT RANSOM paid in the single OBLATION OF SACRIFICE ON THE CROSS, or, as S Thomas says: "THE ONE VICTIM BY REASON OF THE SINGLE PRICE OF OUR REDEMPTION, FOR (Heb. x 14) BY ONE OBLATION HE HATH PERFECTED FOR EVER THEM THAT ARE SANCTIFIED" (*in Ep. ad Cor.*, cap. viii, lectio 2).

By way of summing up this tradition, the Council of Trent therefore defines that "in the Mass is offered A TRUE AND PROPER SACRIFICE" (Sess. xxii, *De Sacrificio Missae*, Can. 1). By these words the Council teaches that the Mass itself is a *proper* sacrifice: (1) a *sacrifice*, sacrificial in its mode of action, NOT a mere commemoration of a sacrifice; (2) a *proper* sacrifice, divinely instituted as the supreme external act of worship. Similarly, it may be said that the prefigurative sacrifices of the Old Law were *proper* sacrifices which foreshadowed the ONE OBLATION ON THE CROSS. They were NOT mere *foretokens* and *representations* of a sacrifice, but

were themselves sacrifices, real victims being sacrificially and visibly offered. In other words, these ordinances of the Old Law were foretokens *per modum sacrificii*. And as by divine institution these ancient sacrifices figured forth the Passion, they were *proper* figurative immolations of the Passion. But these ancient sacrifices were NOT (as in the Mass) the *true* immolation of the Victim of the Passion, since the victims offered were simply *vicarious*, typical victims, NOT the *true* Victim of the Cross. On the other hand, the *true* Victim of Calvary *is* offered in the Mass. Therefore, as Trent teaches, the Mass is also a *true* sacrifice—ever the same as that of the Cross.

Wherefore in the Mass is offered a PROPER and TRUE sacrifice, ONE AND THE SAME VICTIM AS THAT ON THE CROSS being offered. The mode of offering alone is different. ONCE ONLY OFFERED IN BLOOD, DAILY AND TRULY OFFERED IN SACRAMENTAL REPRESENTATION—*aliter tunc aliter nunc:* "For one and the same is the Victim, the same now offering by the ministry of priests, who then offered himself on the Cross, differing only in the mode of offering" (*Conc. Trid.*, Sess xxii., *De Sacrificio Missae*, cap. 2).

(*d*) As with the holy Eucharist, so the sacred Passion (from Garden to Cross) is a *true and proper* sacrifice. Necessarily so, since the great

" original " (*exemplum*) cannot be other than complete in itself. Pre-eminently, indeed, and uniquely it is (*in propria specie*, and therefore in SELF-EXPRESSION) THE TRUE AND PROPER SACRIFICE OF THE DIVINE REDEEMER. It is *interiorly* the most true and perfect ACT OF WORSHIP—THE SUPREME ACT OF LOVE AND OBEDIENCE to his Father's will. Absolutely and uniquely it is THE PROPER SACRIFICE—namely, in the voluntary acceptance of the once-for-all visible bodily sufferings which his Father, as the mode of the sacrifice, had prescribed. " The chalice which my Father hath given me, shall I not drink it ?" (John xviii 11). The sacred Passion thus expressed *outwardly* the divine Redeemer's perfect interior devotion of soul to his Father's will. This outward sacrificial self-expression—that is to say, in the various details of the Passion, is the TRUE AND PROPER SACRIFICE OF REDEMPTION DIVINELY FORE-ORDAINED and punctiliously carried out " that the Scriptures might be fulfilled." The sacred Passion veritably is THE ONLY ACT OF ABSOLUTE PROPER SACRIFICE—namely, THE ONCE-ONLY OBLATION ON THE CROSS—to which alone conform the relative acts of *proper* sacrifice whether before or after the Passion.

Further, it is *only* in the mode of offering that

distinction arises between the sacrifice of the Cross and the Mass. On the Cross the mode was unique and absolute, the victim being offered visibly in his own bodily form (*in propria specie*). In the Mass the mode is relative, the victim being offered visibly in a sacramental form other than his own (*in aliena specie*). The *absolute* mode of offering on Calvary is the *original* sacrifice; the *relative* mode of offering in the Mass is the *representative* sacrifice. But under both modes priest and victim are one and the same, the *true* sacrifice of the Cross being renewed unbloodily in the Mass. Hence, *substantially* the Mass is *one and the same* as the sacrifice of the Cross. The ONE SACRIFICE OF REDEMPTION was made *possible* by the single *price* actually paid in the once-for-all blood-shedding of the *visible original true* sacrifice. This ONE TRUE sacrifice is made *perpetual* by its renewal under visible sacramental forms—that is to say, in the unbloody mode of representing and truly offering the same sacrifice as on Calvary. By reason of the all-sufficiency of the Cross (inexhaustible in its application) the ONE VICTIM OF CALVARY never ceases to be available for the daily eucharistic oblations of the ONE AND THE SAME SACRIFICE as that of the Cross.

BLESSED ALBERT THE GREAT'S TESTIMONY

(*Immolation is not Mactation*)

CHRIST IS TRULY IMMOLATED IN THE MASS

In conjunction with Peter Lombard's *real* distinction between *immolation* and *mactation* (or *slaughter*), take Blessed Albert the Great's explicit corroboration in his commentary on the Master's QUESTION 2. However, firstly, note from his phrasing of Question 2 that Blessed Albert takes for granted that the Mass itself *is* a sacrifice independently of the answer to be given to Peter Lombard's second question.

Under the heading WHETHER CHRIST IS IMMOLATED IN EVERY SACRIFICE, he first states the following objection. He expresses it thus: " Whether Christ is immolated *in every sacrifice*. It seems that on the ground of the representation of past events, Christ is not daily sacrificed and immolated, since the same representation, on the one hand, has relation to the crucifixion and death, and on the other hand, to sacrifice and immolation. It follows that if by reason of the representation of the past immolation Christ is immolated, so also it must be said for the same reason that he is again crucified and betrayed. But this is false."

To this Blessed Albert replies: " Christ daily is MOST TRULY IMMOLATED when sacrifice is offered to God the Father. For *immolation* signifies the act of oblation as viewed in relation to the thing offered, and *sacrifice* signifies the same act as viewed in the effect produced. Wherefore, since in relation to the thing offered the oblation ever remains offered and being offered, we are always immolating and always sacrificing.

" But the same cannot be said of the crucifixion " (namely, the MACTATION), " for this signifies NOT THE ACT OF THE THING OFFERED, but rather the iniquitous act of the Jews, or the Passion as inflicted by them. But in this manner crucifixion was not to be reiterated, and therefore there is no parity " (*ibid.*).

To the above may be added other illuminating sentences Blessed Albert gives in the same article, namely:

(*a*) " Our *immolation* is not only a representation, but also is the TRUE *immolation*—that is to say, the *oblation* of the thing immolated through the hands of the priest."

(*b*) " No disparagement is shown to the ONE OBLATION of Christ (*Christus semel oblatus hominum peccata tulit sufficienter, prout dicit Apostolus*) by the daily oblations *in sacramento*.

Because always the one and the same thing is offered, and under the ONE EFFECT. If, however, *another* thing were sought—that is to say, for the slaying of it in ransom for man's redemption, then indeed injury would be done to the death of Christ " (*ibid.*).

TESTIMONY OF S THOMAS AQUINAS

Commenting on the same text, S Thomas deals with the second question proposed by Peter Lombard, thus:

" *Whether Christ is immolated daily, or was immolated once only.* Take note that all those words which express relation of the Jews to Christ and to his punishment are not said daily to happen. Thus, we do not say Christ is daily crucified and slain, since the act of the Jews and the punishment of Christ is transient. On the other hand, the words which express relation of Christ to God the Father are said daily to happen, as, for example, *to offer*, *to sacrifice*, and such like—and this inasmuch as in that way the victim is perpetual. Therefore what was offered *once only* (*semel*) by Christ (*per Christum*) can also be offered daily by (*per*) his members " (4, d. xii, Q. iii, *Expos. Text.*).

Now, as comparison reveals, S Thomas adheres most closely to the answers given to the

same question by Peter Lombard and Blessed Albert the Great. Not the slightest objection is raised by the Angel of the Schools to their applied sense of sacrificial terms. With him *oblation* and *sacrifice* equally express relation of the sacrificial ACT to God the Father. The words " and such like," which he adds naturally, include *immolation*, the synonym of both terms mentioned in this particular sentence. The conclusion he arrives at entirely agrees with those reached by Peter Lombard and Blessed Albert the Great.

Note S Thomas's sequence in the use of terms:

(*a*) Is Christ *immolated* daily ?

(*b*) Maleficial *mactation* is ruled out (*transit*).

(*c*) *Sacrificial acts—oblation*, *sacrifice*, and such-like modes of expression—are not transient, but endure permanently (the Victim being *perpetual*).

(*d*) Conclusion: Christ is *offered* daily.

It follows, if Père de la Taille's theory (based on the *initial fallacy* which makes *oblation* really a distinct act from *immolation*) be true, S Thomas, who begins by asking questions about *immolation*, ends unaccountably by giving answers about *oblation*.

However, elsewhere, S Thomas confirms his

use of these *sacrificial* terms in a sense opposed to the said theory.

This confirmation is seen in the *Summa Theologica* (3a, Q. lxxxiii, Art. i *Sed contra*), where he answers this same question in terms that *verbally* correspond. The question is: "Whether Christ is *immolated* in this Sacrament?" The answer is—in the words of S Augustine—"Once only (*semel*) Christ was immolated in himself (*in semetipso*), and daily is immolated *in sacramento*" (S Augustine, *Lib. Sent. Prosp.; cf. Ep.* xcviii, *P. L.* xxxiii, 218). From these quotations in combination it is clear that S Thomas understands by *immolation* the sacrificial act of *oblation*.

Again, S Thomas teaches:

1. That the *immolation* of the Passion was co-terminous with the Passion (from Garden to Cross).

2. That this immolation was the *Passion* considered as the sacrificial *act of oblation*, and NOT as the *mactation* of the victim.

3. That CHRISTUS SEMEL OBLATUS refers only to the Passion (*ab horto ad crucem*), NOT TO THE LAST SUPPER.

Now with regard to (1), this appears in the patristic sense of *in semetipso* in relation to the *immolation* of the Passion, thus:

(*a*) S Augustine distinguishes *in semetipso* from *in sacramento*.

(*b*) S Thomas explains the former phrase as follows: "*In semetipso*, that is through those things which are of his actual self (*idest per ea quae sui ipsius sunt*)" (*in Ep. ad Galatas*, cap. vi, lectio 1).

(*c*) The angelic Doctor gives *in propria specie* as an equivalent phrase of *in semetipso:* "The Cross itself on which Christ was immolated *in propria specie*" (3a, Q. lxxxiii, Art. i ad 2m).

(*d*) Peter Lombard is equally definite as to the equivalent phrasing: "Et semel Christus mortuus in cruce est, ibique immolatus est in semetipso" (*op. cit.*, *ibid.*).

(*e*) Hence the *semel immolatio in semetipso*, being restricted to the Passion (from Garden to Cross), is exclusive of the unbloody immolation *in sacramento* (*in aliena specie*), whether it be at the Last Supper or in the Mass. Therefore the immolation of the Passion was coterminous with the Passion (from Garden to Cross).

2. (*a*) The bloody sacrifice, the *true* immolation, is identical with the Passion (from Garden to Cross). Thus, S Thomas says: "The Passion of Christ which is his *true* immolation" (3a, Q. lxxxiii, Art. i, c).

(*b*) *The Passion of Christ*, or *his true immolation*, was the sacrificial *act of oblation*. This becomes evident in the *sacramental* application of the terms to the *representative* eucharistic sacrifice, thus: " The celebration of this Sacrament is an image representing Christ's Passion . . . and therefore the celebration of the Sacrament is called Christ's immolation " (S Thomas, *ibid.*). Now, as this celebration is the *representation and memory* of our blessed Lord's own act of oblation on the Cross, it follows that the *true immolation* thus commemorated is itself the sacrificial ACT OF OBLATION. Therefore, also, the *true* immolation of the Passion is, as Peter Lombard says, " THE HOLY IMMOLATION MADE ON THE ALTAR OF THE CROSS," or, in the words of the angelic Doctor, it is " THE DIVINE PASSION " (*in Epist. i ad Cor.*, cap. xi, lectio 5), NOT *the maleficial mactation done by the executioners*.

3. Again, as the (*semel*) *true immolation* of the Passion *is* the unique sacrificial ACT OF OBLATION ON THE CROSS, it follows that *Christus semel oblatus* refers ONLY to the PASSION (*ab horto ad crucem*), NOT TO THE LAST SUPPER.

S Thomas emphasises identity of terms in yet another instance of his *beginning with immolation and consequently ending with oblation*,

thereby showing the *real* identity of these terms, thus: " The celebration of this Sacrament is called Christ's *immolation*. WHEREFORE (*unde*) Ambrose, commenting on Heb. x 1, says: " In Christ the victim was once only (*semel*) OFFERED powerful to bestow eternal salvation. How, then, about us ? Do we not offer every day ? Yes, but in remembrance of his death " (*ibid.*). Here, again, S Thomas illustrates CHRISTUS SEMEL OBLATUS as being identical with the immolation represented and commemorated. Further, in the same article he shows the *real* identity between *immolation* and *sacrificial oblation* in the course of stating and answering an objection.

He states the objection as follows:

" It seems that in the celebration of this Sacrament Christ is not immolated, since we read in Heb. x 14: " *Christ by one oblation hath perfected for ever them that are sanctified.* BUT THAT OBLATION WAS HIS IMMOLATION; Christ, therefore, is not immolated in the celebration of this Sacrament."

To this objection he replies:

" As Ambrose says (*ibid.*): *One is the victim—namely, that which* CHRIST *offered and we offer, and not many victims since once only* (*semel*) *Christ was offered ;* but this sacrifice is the

original (*exemplum*) of the former. And inasmuch as what is offered everywhere, one is the Body and not many bodies, so also one is the sacrifice" (*ibid.*, ad 1m).

Note the *real* identity between the terms —namely, *oblation*, *immolation*, *sacrifice*. S Thomas, in the answer, accepts the identity between *oblation* and *immolation*, as stated in the objection, but reverses the argument by working from oblation back to immolation or sacrifice. If, as S Ambrose shows, the ONE OBLATION endures in the Mass as being still the numerically ONE oblation perpetuated, so also the ONE TRUE IMMOLATION or sacrifice endures *incruente* in the eucharistic sacrifice. Once again, S Thomas identifies CHRISTUS SEMEL OBLATUS with the ONE IMMOLATION represented and commemorated.

Here clearly S Thomas is not trying to confuse the issue by juggling with terminology in the objection he states. The words: "BUT THAT (ONE) OBLATION WAS HIS IMMOLATION" are simply his own statement of *fact*, which he does *not* proceed to refute. Thus in effect he argues: Just as the ONE OBLATION is not merely a thing of the past, but is perpetuated in the Mass (which is NOT another redemptive oblation), so also necessarily is perpetuated that with

which the ONE OBLATION is identical (namely, the *immolation* or *sacrifice*). " For just as what is everywhere *offered*, ONE is the Body and not many bodies, so also ONE is the *sacrifice* " (ad 1m).

Thus S Thomas uses the terms *oblation* (*sacrificial*) and *immolation* convertibly. The " ONE OBLATION " IS THE BLOODY IMMOLATION OF THE PASSION. This is ONE progressive ACT of sacrifice—*ab horto ad crucem*. It is *not many* unrelated acts of sacrifice, as would have been the case had the arrest in Gethsemani been without its objective—namely, death on the Cross. From Garden to Cross was being executed ONE predetermined plan: " It is expedient for you that one man should die for the people, and that the whole nation perish not " (John xi 50). On this occasion Caiphas spoke more than he knew, " And this he spoke not of himself " (verse 51). Speaking officially, as the high priest of that year and with prophetic inspiration, Caiphas little realised that he was voicing God's ETERNAL DECREE OF CHRIST'S ONE SACRIFICE FOR THE WORLD'S REDEMPTION.

How futile, then, is Père de la Taille's charge against the accepted tradition—namely, that the SACERDOTAL ACT OF OBLATION does not exist in

the Passion simply because from the Garden to the Cross there is no particular act or incident which can be singled out and designated *the formal and distinct act* of sacerdotal oblation. This, in point of fact, constitutes a NEW objection undiscoverable whether in S Thomas or in ancient tradition generally. Undiscoverable, indeed, for the simple reason that a distinct formality in the oblation of sacrifice was unimagined. Decidedly, then, such an objection, had it been urged in the Middle Ages, would have proved fantastic, and therefore childishly ineffective against the tradition that: THE ONE OBLATION WAS THE PROGRESSIVE IMMOLATION *ab horto usque ad mortem crucis*. This IMMOLATION, therefore, is our divine Lord's OWN ACT OF OBLATION ONCE FOR ALL. Truly, then, IN ONE ACT OF OBLATION he *shed* or *poured out* (*effudit*, *cf.* S Thomas, 3a, Q. xxii, Art. v c.). his blood for us. In other words, he offered or immolated his blood for us. S Thomas is explicit: "Christ . . . *through his own blood* which HE IMMOLATED ON THE CROSS FOR OUR SALVATION" (*in Epist. ad Hebr.*, cap. ix, lectio 3). In a word: "As it is appointed unto men once . . . so also Christ was offered once to exhaust the sins of many SEMEL OBLATUS on the Cross alone" (*ibid.*, xxvii 28).

I.—In Conflict with Tradition

However, the above testimonies will hardly convince Père de la Taille—that is to say, so long as he continues to dismiss the evidence with *one phrase* that disallows such witness as these testimonies furnish. Seemingly, in his view the whole force of this evidence, which really tells fatally against his theory, is destroyed by his one sentence of universal application. As with Cajetan, Vasquez, and a host of others to whom he refers (*cf. Mysterium Fidei*, pp. 12, 109, 268), whose self-same testimony he thus summarily rejects, so now with the angelic Doctor himself. Consistently, indeed, Père de la Taille's comment can be only an arbitrary repetition of the said phrase, thus: Non severe distinguit sanctus Thomas oblationem ab immolatione !

Here it may be remarked that since gratuitous assertion proves nothing, Père de la Taille's assumption cannot reasonably be said to diminish, much less to destroy, the force of the above evidence. Therefore, in assuming that Cajetan and others use the terms *oblation* and *immolation* in a sense other than *strict*, Père de la Taille leaves unaffected plain evidence to the contrary. Grounded on the initial fallacy of his theory, the assumption is as worthless as the fallacy itself.

The position is this:

Peter Lombard, Blessed Albert the Great, and S Thomas unanimously show, in the light of ancient tradition, that real identity exists between *sacrificial oblation* and *immolation*. Necessarily, then, they use the terms convertibly as being strictly in accord with the sense understood.

Whereas, on the contrary, Père de la Taille does NOT use these terms convertibly simply because he understands them in a sense opposed to S Thomas and tradition. In a word, he has changed tradition's meaning of the terms. Consequently, by interpreting tradition in the light of his own fallacious definitions, he has destroyed the sense of tradition.

II.—In Conflict with the Council of Trent

The same reasoning as above applies to Père de la Taille's treatment of the terminology of Trent. Now in pursuance of declared purpose, the Council of Trent (*cf.* Sess. xxii, *De Sacrificio Missae*) not merely uses these terms of tradition (*oblation* and *immolation*), but also voices authoritatively the *sense* of tradition conveyed by the said terms. As it happens, the Council of Trent uses these sacrificial terms

convertibly. The fatal conclusion seems inevitable—namely, that Père de la Taille's theory conflicts with the doctrine of Trent! Truly the Holy See alone is the arbiter to whose authority we shall all unreservedly and in due course submit. Nevertheless, this grave statement against the theory is here and now made legitimately, as being the personal conviction of one who, in the searchlight of evidence, can see no alternative. For it seems utterly at variance with reason even to suggest that the Church of God would use terms in a sense other than their strictest acceptation—that is to say, when engrossing them authoritatively and with binding force in a legal document of eternal significance. Hence, Trent's convertibility of terms on every ground entails *strictly* the real identity of sense which Père de la Taille denies.

His treatment of the terminology of Trent, in *Mysterium Fidei*, he illustrates in a puzzling, not to say sophistical, footnote (p. 103). Here Père de la Taille sets forth a remarkable claim. He makes his own fallacious definitions of the terms *oblation* and *immolation* (namely, in effect that these terms represent acts distinct from each other both *in fact* and *in sense*) to be the *norm* or *standard*, in accordance with which is to be understood Trent's use of the same terms,

even though the contexts naturally mean the opposite.

In the *American Ecclesiastical Review* (November, 1923) I submitted that this claim constituted a changing of the sense of Trent's terminology. That this is so may be demonstrated on Père de la Taille's own showing. Thus, in this footnote he quotes three sentences from the Council of Trent which exhibit Trent's *convertible* use of the said terms. And with a view to denying that Trent used these terms *really* in an identical sense—such as their convertible use necessarily implies—he explains away the terms by optional reduction of Trent's terminology to a *less strict* sense. On the one hand, he says, " If it be understood that Trent is using the terms in *a strict sense* " (*i.e.*, in his *standard* sense), then these words, together with their context, must be unnaturally strained to meet *his* sense of the terms. On the other hand, " if it be understood that Trent is using the terms in a *less strict sense*," then equally his sense of the words must be read into Trent's context. By this bewildering process of reasoning Père de la Taille's definitions are made to survive as the standard sense of these terms in their strictest acceptation ! He sums up thus: " Nevertheless, not only the doctrine which we

have propounded remains true, but also our explanation of the words is the more strict." It does not seem to occur to him that in this way Trent has left us at sea as to their real meaning. Is Trent's terminology less strict in sense than Père de la Taille's? If so, to what degree? Against this egregious claim his own admission stands in sufficient refutation. Trent DID use the terms convertibly. It follows that Trent used the terms as meaning *identity in sense*. Understood in any other way, Trent's deliberate use of the terms convertibly has led the Church into believing that which is FALSE! By way of example, take one of the sentences which he quotes in his footnote, thus: "The bloody sacrifice to be offered up once only on the Cross." Now, if his theory be true, I for one have been misled by the Council's lack of precision into believing that the ONCE-ONLY OBLATION ON THE CROSS veritably was not at the Last Supper, but on THE CROSS ITSELF AS BEING IDENTICAL WITH THE BLOODY IMMOLATION, OR BLOODY SACRIFICE!

In his footnote Père de la Taille says: "But if it is understood that Trent used the *less strict* meaning, so that to make the *oblation* is the same as to make the *sacrifice*, etc." This sentence is itself an admission that we are free

so to understand the terms of Trent. Free indeed! On the contrary, in the (1) LITERAL, (2) TRADITIONAL, (3) LEGAL, and (4) NATURAL SENSES there is no room for any other interpretation, and this in the strictest sense of convertibility.

Furthermore, Trent's use of terminology is shown in the following sentences:

1. " He immolated himself bloodily once only on the altar of the Cross " (*Catechism of the Council of Trent*, Part II, No. lxxxii).

2. " He instituted the new Pasch, under visible signs to immolate himself by the Church through her priests " (*Conc. Trid.*, Sess. xxii., *De Sacrificio Missae*, cap. 1).

Now, applying Père de la Taille's principles of interpretation, it is immaterial whether you adopt " the more strict sense " (*i.e.*, *his* sense) or prefer " the less strict sense " (*i.e.*, *not* his sense). Whichever be your choice, the understanding of Trent's terminology has to conform to Père de la Taille's definitions, his claim being: " Nevertheless, the doctrine which we have propounded remains TRUE " (*op. cit.*, p. 103). This being so, the degree of *strictness of sense* is of little moment, since Trent's terminology dare not be made to mean anything that contradicts TRUTH—that is to say, as Père de la

Taille understands it. It follows when Trent says " He immolated himself," strictly speaking, it necessarily means: " He did NOT immolate himself." For to suppose otherwise would be to contravene TRUTH by affirming that Trent teaches that which Père de la Taille regards as two cardinal errors—namely, (*a*) *immolation* is not *mactation* (*i.e.*, the act of the executioners); (*b*) *immolation* really is identical with *sacrificial oblation*. Hence, Hobson's choice is all that Père de la Taille allows, since he maintains that his own *a priori* theory remains TRUE notwithstanding the particular sense we may attach to Trent's terminology.

This *reductio ad absurdum* induced the present writer to state what he now reaffirms—namely, that Père de la Taille has not hesitated to change the meaning of Trent's terminology. Thereby he has destroyed Trent's doctrine !

S THOMAS TEACHES THAT CHRIST IS TRULY IMMOLATED " IN SACRAMENTO "

Lastly, as in his teaching just given, so on this point also S Thomas closely adheres to Peter Lombard and Blessed Albert the Great. Following them, he teaches that Christ is *truly* immolated in the Mass. It is the *true immolation* that constitutes the *true* sacrifice. Hence,

truly is he immolated *in sacramento;* not only figuratively or mystically immolated as in the *representative* aspect of the eucharistic sacrifice, but TRULY IMMOLATED *in sacramento.*

In the same article (3a, Q. lxxxiii, Art. i) S Thomas gives *two* modes in which Christ is immolated *in sacramento:* (1) *the representative* or *mystical;* (2) the *true immolation.*

" For *two* reasons the celebration of this Sacrament is called *Christ's immolation.*"

I.—Firstly, because, as Augustine says (*Ad Simplician.*, ii), *the images of things are called by the names of things, whereof they are the images ; as when we look upon a picture or a fresco, we say, This is Cicero, and that is Sallust,* but as was said before (Q. lxxix, Art. i), the celebration of this Sacrament is an image representing Christ's Passion, which is his true immolation. Hence it is that Ambrose, commenting on Heb. x 1, says: " *In Christ once only the victim was offered powerful unto eternal salvation. How, then, about us? Do we not offer every day? Yes, but for the remembrance of his death.*"

II.—In the second mode (*alio modo*), with regard to the effect of Christ's Passion, S Thomas says: " The effect of this Sacrament ought to be considered, first of all and princi-

pally, from what is contained in this Sacrament, which is Christ (3a, Q. lxxix, Art. i), because through this Sacrament we are made partakers of the fruit of the Lord's Passion. Hence, in one of the Sunday *secrets* (ninth after Pentecost) we say: *Whenever the commemoration of this victim is celebrated, the work of our redemption is being wrought* (*exercetur*)."

" Consequently, according to the first mode, it is true to say that Christ is immolated even in the figures of the Old Testament; hence it is stated in the Apocalypse (xiii 8): *Whose names are not written in the Book of Life, of the Lamb who was slain from the beginning of the world.*"

" BUT ACCORDING TO THE SECOND MODE, IT IS PROPER TO THIS SACRAMENT (*proprium est huic sacramento*) THAT IN ITS CELEBRATION CHRIST IS IMMOLATED " (3a, Q. lxxxiii, Art. i c.).

Comment is unnecessary, since in the light of the cumulative testimony given, S Thomas's own words self-evidently convey his meaning. Moreover, he says elsewhere: " The fruitfulness of this Sacrament is both great and universal. Great indeed, because in us it effects spiritual life *now*, and *at length* eternal life. . . . Forasmuch as this is the Sacrament of the Lord's Passion, it contains within itself Christ who

suffered (*Christum passum*). Hence, whatever the Lord's Passion effects, the same also in entirety this Sacrament effects. For this Sacrament is naught else than the application to us of the Lord's Passion. . . . Likewise it is universally fruitful, since the life which it confers not only is life to one individual, but in its own unfailingness is life to the whole world, for which the death of Christ is all-sufficient: *He is the propitiation for our sins, and not for ours only, but also for those of the whole world* (1 John ii 2). THE UNIVERSAL EFFECT IS IN THE IMMOLATION OF THIS SACRAMENT, because not only does the priest derive fruit therefrom, but also those for whom he prays, and indeed the whole Church, both the living and the dead. And (distinguishing it from the other sacraments whose effects are *particular*) this, because in it is contained the very universal cause of all the sacraments—namely, Christ" (*Evang. Joan.*, cap. vi, lectio 6).

Here S Thomas teaches (1) the universal cause of the whole spiritual fruit of the redemptive sacrifice on the Cross—namely, Christ (who suffered) is in this Sacrament; (2) the UNIVERSAL EFFECT (namely, the whole spiritual fruit of the redemptive sacrifice on the Cross) IS IN THE IMMOLATION OF THIS SACRAMENT.

But this immolation cannot be the *mere* mystical or symbolical immolation (namely, the *sacramentum tantum*), because in the *external* mystical immolation there is neither spiritual force nor fruit, at least none such as could either appeal or be applied to the absent living and dead. It follows that the angelic Doctor here refers to the TRUE IMMOLATION OF CHRIST IN THIS SACRAMENT.

PART IV

A BREAK WITH TRADITION

IN scholarly works* the learned authors Bishop Macdonald and Père de la Taille propose a theory of the eucharistic sacrifice that self-confessedly is *new* inasmuch as they professedly base it on *novel* grounds, not, indeed, on post-Tridentine traditional teaching, which they reject,† but on pre-Tridentine authorities which they claim to follow.

The theory itself is based on a supposition unknown to theological schools of recent centuries. Hence the inevitableness of the break with post-Tridentine authorities. The supposition on which the theory rests is that the Last Supper forms a visible, integral part, nay, is the

* *The Sacrifice of the Mass*, by the Rt. Rev. Alexander Macdonald, D.D., Bishop of Victoria, B.C. (London: Kegan Paul, 1924); *Mysterium Fidei*, by the Rev. Maurice de la Taille, S.J. (Paris: Beauchesne, 1921).

† *The Sacrifice of the Mass*, by Bishop Macdonald, Foreword, also pp. 14-15; *Lecture to the Cambridge Summer School*, 1922, by Père de la Taille (*cf. The Universe*, August 4, 1922).

first essential, of the *exterior* sacrifice of the Cross. This means that without the Last Supper Calvary would not be a sacrifice properly so called, since according to the New Theory it is only in combination they form the unique external sacrifice of the Passion. This is the postulate that places the New Theory in a class by itself, as being in its inception unlike any of the traditional speculations concerning the essence of the eucharistic sacrifice that have arisen since Trent. *Unlike* indeed, for however much these speculations diverge one from another they all base themselves on the accepted tradition—namely, that the Last Supper and Calvary are two separate *external* acts of sacrifice, each of which severally is a complete *external* sacrifice—in a word, a sacrifice *properly so called.*

Moreover, seeing that the declared purpose of the Council of Trent is to transmit to posterity " the ancient, complete, and in every way perfect faith and doctrine touching the great mystery of the Eucharist,"* the natural inference is that the ancient tradition thereby handed on rests with post-Tridentine authorities unbroken with the past, *not* indeed with the New Theory

* *Conc. Trid.*, Sess. xxii, *Doctrina de Sacrificio Missae.*

that self-confessedly has broken with tradition since Trent.

It will be the object of this essay to show from ancient tradition that the Last Supper in its relation to Calvary leaves unaffected the completeness of the exterior sacrifice of the Cross—understood as beginning with the actual betrayal in Gethsemani: THE HOUR IS COME; BEHOLD THE SON OF MAN IS BETRAYED INTO THE HANDS OF SINNERS. RISE UP, LET US GO; LO, HE THAT BETRAYETH ME IS AT HAND (Mark xiv 41, 42). *Surgite, eamus hinc* (John xiv 31), scilicet ad passionem (S Thomas, *in Ep. i ad Cor.*, cap. xi, lectio 4). The sacrifice of the Passion, thus defined, is itself the one *absolute* redemptive sacrifice, *complete* in all the essentials of this *visible* and *public* sacrifice. And therefore it is a *true and proper* sacrifice, quite irrespective of the Last Supper.

In showing this the New Theory's break with ancient tradition will be self-evident, conformably with the break which, by its own admission, it has made with the tradition since Trent.

A.—THE NEW THEORY HOLDS THAT THE ACTUAL SACRIFICE OF THE PASSION BEGAN WITH THE LAST SUPPER

This appears from the following words of the learned authors:

BISHOP MACDONALD
(*The Sacrifice of the Mass*)

(*a*) "The action which made Calvary a sacrifice was put forth once for all in the Last Supper" (p. 61).

(*b*) "The ceremonial offering in the Last Supper, therefore made the death on Calvary a sacrificial immolation" (p. 61).

PÈRE DE LA TAILLE
(*Mysterium Fidei*)

(*a*) Coena igitur et crux inter se complent. In coena incoeptum est sacrificium illud quod in cruce erat consummandum.

"The Last Supper and the Cross are complementary. At the Last Supper was begun that sacrifice which was to be consummated on the Cross" (p. 101).

(*b*) Unum proinde numero fuit sacrificium redemptionis in cruce et in coena.

Nec computandum unum sacrificium preliminarium in coena; alterum in cruce succidaneum.

Sed in coenaculo incruenta oblatio fiebat cruentae immolationis in Calvaria perpetiendae.

"Hence numerically one was the sacrifice of redemption on the Cross and at the Supper."

"Nor must it be reckoned a preliminary sacrifice at the Supper; and another subsequent on the Cross."

(*c*) " From this it follows that the death on the Cross would not have been at all a sacrifice without the offering and consecration in the Supper " (p. 79).

(*d*) " His own offering of himself in the Supper and bloody immolation on the Cross constitute the original Christian Passover, known as the bloody sacrifice of the New Law " (p. 100).

(*e*) " The sacrifice offered in the Supper was completed on Calvary " (p. 125).

" But in the Supper room there was made the unbloody oblation of the bloody immolation to be made on Calvary " (p. 101).

(*c*) Sic in sacrificio Christi passio tota ad mortem usque, determinatur ad *esse sacrificale* per oblationem eucharisticam Christi, unde accepta ratione formali, habet ut sit et dicatur sacrificium ipsum redemptionis.

" Even so in the sacrifice of Christ all the Passion unto death is determined to a sacrificial existence by the eucharistic oblation of Christ, whereby it receives its formal constituent and is and should be called the actual sacrifice of redemption " (p. 102).

As the above extracts reveal, the New Theory alleges that the Last Supper *plus* Calvary *equals* the bloody sacrifice of the Passion.

But, on the contrary, tradition, summed up by S Thomas, "Doctor Eucharisticus," denies this assertion—a claim that has been made, it appears, without explicit support from any recognised authority.

B.—Ancient Tradition voiced by S Thomas Aquinas, who Teaches that the Bloody Sacrifice of the Passion began with the Arrest in Gethsemani and ended with Death on the Cross

The external sacrifice—the *exterior* (*ab extra*) *Passion** of the body—is understood, to which the prelude was the *interior* anguish of soul and bloody sweat (*ab intra*) in the Garden. Thus S Thomas says: "When the Passion was imminent Christ prayed, *Father, if it be possible, let this chalice pass*, etc." (*in Ps. xxi* 1).

1. The betrayal to the chief priests leads to the actual passion, the cross inevitably

* S Thomas remarks: "Damascene says (lib. ii *de Fide*, cap. 22), *Passion is when it has a certain perceptible magnitude* . . . he speaks of corporal passions, not of the soul's passions". (3, D., xv, *Expos. Text.*); again: "Pati significat passionem per modum actus" (*ibid.*).

RESULTING. (*a*) " Christ's betrayal, which was the work of God, of Judas, and of the Jews " (3a, Q. lxxxiii, Art. v ad 3m). (*b*) " Judas betrayed Christ not to Pilate, but to the chief priests, who delivered him to Pilate, according to *Thine own nation and the chief priests have delivered thee unto me* " (John xviii 35) (Opus. liii, *De Humanitate Christi*, Art. xviii). (*c*) "God the Father gave him unto death, by decreeing that he become incarnate and suffer; and by infusing into his human will charity's affection, by which voluntarily he submitted to the Passion. Hence truly *he gave himself*, as recorded in Eph. v 2: *He gave himself for us*. And by operating external events, Judas and the Jews also gave him " (*in Epist. ad Romanos*, cap. viii, lectio 6). (*d*) " The Son gave himself, and the Father delivered up the Son (Rom. viii 32). *He that spared not his own son, but delivered him up for us all.* Judas also delivered him up, as recorded in Matt. xxvi. The whole transaction is *one* thing, but not one intention; because the Father gives from charity, the Son from obedience together with charity, but Judas traitorously from avarice " (*in Epist. ad Gal.*, cap. ii, lectio 6).

Thus from Garden to Cross (*ab horto ad crucem*) the Passion appears as *one external* and

public transaction complete in itself—each party thereto with various intent actively contributing to the result. In our Lord's OWN *sacrificial* part is the issue of the world's redemption.

Now, although not involved in the said negotiation, "the Last Supper," says the angelic Doctor (numbering it in the historical sequence of events), "was the fore-sign (*prae-signatio*) of the Passion." But in the context he expressly distinguishes this "foreshadowing" from the Passion itself (3a, Q. lxxxiii, Art. v ad 3m).

This happens to be the solitary extract from the works of S Thomas that Père de la Taille ventures to quote in *Mysterium Fidei* (p. 85)—that is to say, by way of proving his contention that the angelic Doctor embraces the Last Supper within the folds of the *actual* Passion. In the context (3a, Q. lxxxiii, Art. v ad 3m) S Thomas does indeed say: "Christ's Passion was enacted in certain stages," of which the Last Supper was one; but none of the great commentators of the past even suggest that the preliminary stages which S Thomas gives are classed by him as parts of the *actual* Passion. On the contrary, examination of the text shows that the first stages enumerated by the angelic Doctor are so phrased as to exclude such a notion. For example, he gives as the first

stage: " Christ's betrayal, which was the work of God, of Judas, and of the Jews." Here obviously God's share in the Passion—" the work of God "—dates from eternity, and therefore certainly was *not* in any sense IPSA PASSIO. Neither was the third preliminary stage (namely, the Last Supper) the *actual* Passion, since S Thomas says it was " a foretoken," NOT the *actual* thing foretokened. "Ipsa passio" comes as the fourth stage. The stages that follow are simply details of the Passion (naturally included in the *actual* Passion), which are in detail commemorated in the Mass. The sequence of *stages* ends with the resurrection—the fruit of the Passion.

2. THE PASSION OF CHRIST IS COEXTENSIVE WITH THE ACTION OF JUDAS AND THE JEWS. He says: (*a*) " Christ's Passion was indeed a malefice on his slayer's part; but on his own it was a sacrifice springing from the charity of the Sufferer " (3a, Q. xlviii, Art. iii ad 3m). In fixing the limits of the Passion, he follows Peter Lombard, the Master of the Sentences, thus: *The Passion of Christ is said to be, on the one hand, the work of the Jews, because it proceeded from their acts; and, on the other hand, the work of God, because it was done with the sanction of his authority.* Wherefore Augustine (*Lib. de Unitate Trin. ad*

Optatum, cap. 14) says: " *No one takes away life from Christ ; since he has power both to lay it down and to take it up again. In this fact behold the author of the work* " (*Sent.*, lib. iii, d. xx).

(*b*) Again, he defines the limits of the Passion in answering the following objection: *Christ's Passion was effected by men slaying him ; and thereby they offended God grievously. Therefore Christ's Passion is the cause of wrath rather than of reconciliation to God.* To this he replies: " As Christ's slayers were men, so also was the Christ slain. Now the charity of the suffering Christ surpassed the wickedness of his slayers. Accordingly, Christ's Passion prevailed more in reconciling God to the whole human race than in provoking him to wrath " (3a, Q. xlix, Art. iv ad 3m).

(*c*) In the following words S Thomas indicates the Passion as limited to the actual sustaining of suffering in paying the price of redemption: " The Passion of Christ causes the remission of sins by way of redemption, because he is our head. For through his Passion, which he sustained from charity and obedience, he freed us, as being his members, from sins—*i.e.*, by means of the price of the Passion " (*Opusc.* liii, Art. xviii).

3. CHRIST'S PASSION IS THE BLOODY SACRIFICE WHEREBY REDEMPTION WAS WROUGHT. He says: (*a*) "Christ's Passion was the cause of our reconciliation to God . . . inasmuch as it is a most acceptable sacrifice to God" (3a, Q. xlix, Art. iv c.).

(*b*) He quotes the Master of the Sentences thus: "*By his death indeed, by one most true sacrifice, whatsoever of guilt there was . . . Christ extinguished.*" S Thomas's own comment follows: "This is the third way by which, through the Passion, we are liberated from sins" (Lib. iii, D. xix, *Expos. Text.*).

(*c*) Again: "Christ's Passion caused our salvation by way of sacrifice. Wherefore, *Christ hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness* (Eph. v 2). But because the humanity of Christ operated in virtue of divinity, that sacrifice was most efficacious" (*Opusc.* liii, *De Humanitate Christi*, Art. xviii).

(*d*) Furthermore: "A sacrifice properly so called is something done for that honour which is singularly due to God, in order to appease him; and hence it is that Augustine says (*De Civ. Dei*, x): "*A true sacrifice is every good work done in order that we may cling to God in holy fellowship, yet referred to that consummation of happiness wherein we can be truly blessed.* But,

as is added in the same place, *Christ offered himself up for us in the Passion;* and this voluntary enduring of the Passion was most acceptable to God as coming from charity. Therefore, it is manifest that Christ's Passion was a true sacrifice " (3a, Q. xlviii, Art. iii c.).

(*e*) "It was fitting that the sacrifice of Christ's Passion and death should proceed from obedience " (3a, Q. xlvii, Art. ii c.).

(*f*) " Christ's Passion was the offering of a sacrifice, inasmuch as he endured death of his own free will out of charity; but in so far as he suffered from his persecutors it was not a sacrifice, but a most heinous sin " (3a, Q. xlvii, Art. iv ad 2m).

(*g*) "Although the truth answers to the figure in some respects, yet it does not in all, since the truth must go beyond the figure. Therefore, the figure of this sacrifice, in which Christ's flesh is offered for us, fittingly indeed was flesh, not the flesh of men, but of animals, as denoting Christ's flesh, which is the most perfect sacrifice " (3a, Q. xlviii, Art. iii ad 1m).

From the foregoing it will be seen that S Thomas teaches that the sacrifice of Christ's Passion and death is MOST TRUE, MOST PERFECT, MOST ACCEPTABLE, MOST EFFICACIOUS. Moreover, every quotation, in this section as in the others, sets in evidence the sacrifice of the Passion as

being from the Garden to the Cross (*ab horto ad crucem*), to the exclusion of the Last Supper.

4. THE PASSION OF CHRIST, THE SUPREME EXTERNAL (SENSE-PERCEPTIBLE) SACRIFICE—THE PERFECT OBLATION AND HOLOCAUST. S Thomas says: (*a*) "Amongst other things that belong to divine worship (*ad latriam*), sacrifice appears unique. . . . But external sacrifice is representative of true interior sacrifice, by which the human mind offers itself to God" (*Con. Gent.*, lib. iii, cap. cxx, s. 7).

(*b*) In his commentary on Ps. xxvi 6 he says: "*And I have immolated.* This is a twofold sacrifice—namely, *interior* by which man gives his soul to God—*A sacrifice to God* (*i.e.*, acceptable to God) *is an afflicted spirit* (Ps. l 19)—and this, every *exterior* sacrifice is ordained to represent; wherefore Augustine says, *When thou offerest this exteriorly, it is that thou mayst represent thy soul to God*" (S Thomas, h. l.).

(*c*) In his commentary on Ps. l 17, he says: "*If thou hadst desired sacrifice* (*i.e.*, fleshly), I would indeed have given it; but, *with holocausts thou wilt not be delighted.* But why does he not desire fleshly sacrifices? If God approve not of these sacrifices, wherefore did he command that they be offered in the Old Law? The answer is that he ordered them to be offered

not on their own account (*propter se*), but because they were figurative of the true interior sacrifice by which Christ offered himself, and they are signs of the interior sacrifice by which man offers his soul to God " (S Thomas, h. l.).

(*d*) To the objections concluding with *Therefore Christ's Passion is not a sacrifice*, he replies: " *On the contrary*, the apostle says (Eph. v 2): *He delivered himself up for us, an oblation and a sacrifice to God for an odour of sweetness* " (3a, Q. xlviii, Art. iii).

(*e*) He says in his commentary on Eph. v 2: " *Be ye imitators of God. . . . Walk in love.* When the apostle first points out the way of imitation—namely, by charity—he then, secondly, exhibits the sign of immense charity—*He delivered himself up for us, an oblation and a sacrifice to God. . . . But above all these things have charity, which is the bond of perfection* (Col. iii 14). And this by the example of Christ; and therefore he adds, *Just as Christ has loved us. Having loved his own who were in the world, he loved them unto the end* (John xiii 1). And because, according to Gregory (Hom. xxx, *Super Evang.*), *the proof of love is its exhibition in action*, therefore he adds: *And he delivered himself up for us. He loved us and washed us from our sins* (Apoc. i 5); *I live in the faith of the Son of God, who loved*

me and delivered himself unto death for me (Gal. ii 20); *he delivered his soul unto death, and with the wicked he was reputed* (Isa. liii). But this death was useful and necessary to us, and hence he adds, *an oblation and a victim to God*" (*in Epist. ad Ephesios*, h. l.).

(*f*) "In this that man was delivered by Christ's Passion, many other things besides deliverance from sin concurred for man's salvation. In the first place, man knows thereby how much God loves him, and is thereby stirred to love him in return, and herein lies the perfection of human salvation; hence the apostle says (Rom. v 8): *God commendeth his charity towards us; for when as yet we were sinners . . . Christ died for us*. Secondly, because thereby he set us an example of obedience, humility, constancy, justice, and the other virtues displayed in the Passion, which are requisite for man's salvation" (3a, Q. xlvi, Art. iii c.).

(*g*) "Christ cometh to this in order that from earthly goods, for which men had abandoned God, he might recall them to heavenly things; and therefore it was fitting that he should cast from him earthly gifts, and in this way give to us an example of despising them" (*Sent.*, lib. iii, d. xx, Q. i, Art. iv; Q. ii ad 4m).

(*h*) " Christ did not slay himself, but of his

own free-will he exposed himself to death, according to Isa. liii 7: "*He was offered because it was his own will.* Thus he is said to have offered himself" (3a, Q. xxii, Art. ii ad 1m).

(*i*) "*With holocausts thou wilt not be delighted.* . . . If it be objected that they were the most sweet odour to the Lord, the answer is that they were so by reason of the figured sacrifice. . . . *Greater love no man hath*, etc. . . . According to Gregory: *A holocaust is that which was wholly consumed by fire; and it signifies perfect men who give themselves wholly to God*" (Ps. l 18).

(*j*) " The altar of holocausts, upon which the sacrifices of animals were immolated, was constructed of timbers, as is set forth in Exod. xxvii, and in this respect the truth answers to the figure; but *it is not necessary for it to be likened in every respect, otherwise it would not be a likeness, but the reality*, as Damascene says (*De Fide Orthod.*, iii). But in particular, as Chrysostom (Athanasius, *Orat. De Incarn. Verb.*) says: *His head is not cut off, as was done to John; nor was he sawn in twain like Isaias, in order that his entire and indivisible body might obey death, and there might be no excuse for them who want to divide the Church.* While, instead of material fire, there was the spiritual fire of charity in Christ's holocaust" (3a, Q. xlvi, Art. iv ad 1m).

(*k*) " When anyone gives his all, reserving nothing for himself—that is to say, when he includes the whole (*totaliter*)—then it is called a holocaust. Therefore the Psalmist says: *May he be mindful of thy whole sacrifice* (Ps. l). *A sacrifice to God*, etc. *And may thy holocaust be made fat*—that is, acceptable to God. Ecclus. xxxv 8: *The oblation of the just maketh the altar fat, and is an odour of sweetness in the sight of the Lord.* And he says, *Fat*, because the holocaust in the burning gave forth odour, the *fat* particularly so. Hence, he is the more acceptable who the more devoutly offers sacrifice, as much as may be. These things can be applied to the SACRIFICE OF CHRIST WHO OFFERED HIMSELF A HOLOCAUST (*totum*) ON THE ALTAR OF THE CROSS. *May he be mindful*—that is, make us to keep in mind his Passion and death. Lam. iii 19: *Remember my poverty and transgression, the wormwood and the gall* " (*in Ps. xix* 1).

C.—The New Theory—both in Definition and in Fact—at Variance with S Thomas and Tradition

1. At Variance in Definition.

External sacrifice, defined by S Thomas: (*a*) " External sacrifice is representative of true interior sacrifice by which the human mind

offers itself to God" (*Con. Gent.*, lib. iii, cap. cxx, s. 7).

(*b*) "Fleshly sacrifices are signs of the interior sacrifice by which man offers his soul to God" (*Comment. in Ps. l* 18). For example, "Christ's flesh which is the most perfect sacrifice" (3a, Q. xlviii, Art. iii ad 1m).

Hence, accordingly, *external* sacrifice is a *sign* or *outward representation* of *interior* oblation of the soul to God. And therefore in *external* sacrifice the *oblation* is made *visible* or *sense-perceptible* to man.* For he observes: "A sign, taken in itself, implies something manifest to us (*quoad nos*) by which we are led to the knowledge of some hidden thing" (4, D. i, Q. i, Art. i, sol. 1 ad 5m).

But, on the other hand, Père de la Taille has evolved a definition (for which no authority appears) in which he adds to the *sense-perceptible* essence of *external* sacrifice, as traditionally defined, the properties of *ritual* and *liturgical*. It is on the strength of this definition that the New Theory makes the sacrifice of the Passion (*ab horto ad crucem*) to be no sacrifice at all—

* S Thomas points out that commonly the words *visibilis* and *sensibilis* are used synonymously, as S Augustine says: *nomen visus ad omnes alios sensus extenditur* (4, D. i, Q. i, Art. i, sol. iii ad 1m).

that is to say, *in the strict sense of the word*. At once, then, the conflict between the New Theory and tradition becomes apparent. Now, for the purpose of *external* sacrifice Père de la Taille says, " there is required absolutely an oblation to God *sensible, ritual, liturgical*" (*op. cit.*, p. 11). However, in asserting this, he confesses his definition finds no explicit corroboration in ancient tradition. He admits this, at least inferentially, by stating that modern authorities have given *explicit* definition to *essential* properties that were only *implied* in the definitions of pre-Tridentine authorities. " Wherefore," he says, " modern theologians insist on emphasising this *externality* of sacrifice which the older authorities (*i.e.*, S Augustine, S Thomas, etc.) have *implicitly* handed down " (*op. cit.*, p. 29).

But, on the contrary, in the light of their own interpretation as applied to the redemptive sacrifice, these modern authorities quoted (namely, Gihr, Franzelin, and Pesch) define *external* sacrifice in the sense of S Thomas (*cf. op. cit.*, p. 29). Nevertheless, Père de la Taille claims that his definition is the valid equivalent of theirs. Be this as it may, this point does not directly concern the present discussion, but it is quite relevant to indicate that in several ways

Père de la Taille's definition conflicts with the definitions of ancient tradition:

(*a*) Because *verbally* it adds essential properties (*ritual* and *liturgical* sensibility) to the definition of *external* sacrifice, such as are unnamed in the definitions of ancient tradition.

(*b*) Because *essentially* these additions are *not implied* in the word *sensibilis*, since the term *sensibilis* does not necessarily involve *ritual* and *liturgical*.

(*c*) Because the mere fact that these additions explicitly were *non-existent* in traditional definitions sufficiently indicates that the word *sensibilis* had no technical sense that would necessarily imply *ritual* and *liturgical*.

(*d*) Because the fact that ancient tradition applied its definition to the Calvary sacrifice (*ab horto ad crucem*) shows, as a consequence, that *ritual* and *liturgical* sensibility were not implicitly and essentially contained in the *sensibility* of the ancient traditional definition. This is evident, because in the sacred Passion and on the Cross was *no* symbolic ritual expression of the interior oblation of soul in sacrifice. ALL was expressed not indeed in symbol but in MANIFEST REALITY.

2. AT VARIANCE IN FACT.

From illustrations already given it will be seen that S Thomas teaches:

(*a*) The Passion (*ab horto ad crucem*) was a *true* and an *external* sacrifice.

(*b*) The traditional definition of *external sacrifice* involves an outward sign to man of the interior sacrificial oblation of the soul to God.

It follows necessarily that our Lord's sacrificial oblation was outwardly exhibited to man in the sacrifice of the Passion (*ab horto ad crucem*). He plainly asserts this in the words: "The Lord's Passion BY WHICH Christ as Priest and Victim OFFERED himself to God on the Altar of the Cross" (4, D. viii, Q. ii, Art. i, sol. iv ad 4m).

Now, by changing the traditional definition, the New Theory imports a sense into *external* sacrifice unknown to ancient tradition. But *be it noted* it is not a mere question of words in which the *new* sense at least maintains harmony with the *old*, since the New Theory's definition *in fact* conveys a sense that irreconcilably conflicts with ancient tradition.

The conflict *in sense* is evident in the mutually destructive interpretations of *oblatio sensibilis* given by the respective definitions. Furthermore, the conflict *in sense and in fact* becomes unmistakable when the New Theory applies its definition to the sacrifice of the Passion.

To proceed to the evidence of conflict:

(*a*) Firstly, take for agreed premisses the words *oblatio sensibilis*, as found in the context of Pesch, thus: "In the sacrifice of the Passion is contained a *sensible oblation* made to God, . . . for Christ offered himself, a spotless Victim. This oblation is not merely inward intention, but outward, too, and sensible" (*De Verbo Incarnato*, ii, n. 545).

Here, on the one hand, tradition accepts this statement as naturally conveying the sense expressed, as already seen, by S Thomas. Whereas, on the other hand, Père de la Taille quotes these words of Pesch (*op. cit.*, p. 29) as entailing of necessity the New Theory's explicit definition of *external* oblation—namely, that which includes the sensible properties of *ritual* and *liturgical*.

(*b*) Secondly, consider the New Theory's definition in its application to the Cross. Calvary ceases to be an *external* sacrifice that visibly conveys to men its own inner significance of voluntary sacrificial oblation to God. Thus, ancient tradition's visible sacrifice of the Passion is destroyed. For, according to the New Theory, the old traditional sense-perceptible sacrificial oblation on the Cross—and this tradition continues to maintain—has ceased to show outwardly

the character of true sacrifice. Consequently, the New Theory adds the distinct *sensible* and *ritual* oblation of the Last Supper—that is to say, by way of supplying Calvary's deficiency; whereby the break with tradition becomes an accomplished fact (*cf.* Bishop Macdonald, *op. cit.*, p. 95).

This, in fine, is the logical outcome of the New Theory's definition of *external sacrifice*. Père de la Taille, accepting the inevitable conclusion, states that *outwardly* the Passion (*ab horto ad crucem*) presents to men nothing that transcends martyrdom for truth. Calvary, he holds, does not disclose the inward reality of the unique sacrifice for the world's redemption, since it furnishes no expression of *sacrificial* oblation *properly so called.*

Père de la Taille speaks for himself thus: "Are not all those same happenings, that mark the way from the Garden to Calvary, capable of being repeated from beginning to end, yet without there being any sacrifice in the true sense of the word?" (Here Père de la Taille appends the following note: "Observe that the two things are not identical—namely, to give oneself to death as martyrs and soldiers do; and to give oneself sacrificially to God unto death. The second mode includes the motive of a particular gift and service by which God is

honoured—expressed indeed by outward sign of the interior act of giving.") "Are not like things found in the martyrs of every age, whether before Christ or after, and yet not one of these deaths was sacrificial, save in an imperfect or metaphorical sense? Moreover, sacrifice as such should of itself be manifest. . . . Hence especially it should be in itself patient. But a sacrifice is not manifest in itself, and therefore is not an apt sign, and consequently is not a (visible) sacrifice at all, if it be wholly devoid of definite sacrificial character. Moreover, it does lack definiteness, if it can exist without being a sacrifice. Therefore the Passion of our Lord within these limits (*i.e.*, *ab horto ad crucem*) is not sufficiently indicative to mark the Passion with the specific character of sacrifice properly so called" (*op. cit.*, p. 31).

From the above it will be seen that the *old* and the *new* definitions are irreconcilable both *in sense* and *in fact*. The *fact* will become still more evident in the following.

D.—The New Theory Clashes with Tradition

Père de la Taille holds that, as far as eye of sense could see and the mind discern, the Redeemer's death was indistinguishable from

a martyr's death. Therefore, he concludes, on Calvary was lacking the essential visible mark of *sacrificial* self-oblation properly so called. Tradition, on the other hand, teaches that on the Cross Christ *did* reveal this higher quality of *sacrificial* self-oblation.

Nevertheless, the two views agree in acknowledging that the martyr's self-oblation *does* show itself in deeds of actual martyrdom. The signs of voluntary oblation are intrinsically evident, written upon the face and attitude of the martyr, and recognised as such from the known probity of his character—*in propria specie visibili*, manifest in the sufferer's own human form. Here, at least, no need exists to accentuate the fact of self-oblation by recourse to extrinsic symbols, or mere ritual to add vividness to the death-scene. Symbols add nothing to the impressiveness of reality, though they serve to perpetuate its memory.

But on the higher plane of true and proper sacrifice the new view conflicts with tradition by denying that the Saviour's death similarly conveyed its own sacrificial significance. Whereas tradition affirms that the death on the Cross did outwardly proclaim its own true character of sacrifice for the world's redemption.

But the New Theory holds Calvary lacked

power of expression. This, it says, was supplied at the Last Supper when, in ritual form, our Lord expressed the *sacrificial oblation* of the Cross. This ritual expression therefore was essential in order to give sacrificial character to the Cross. In other words, according to this theory, the outward signs (*species panis et vini*), symbols *extrinsic* to the reality, expressed a higher kind of self-oblation than was indicated by the *intrinsic* signs of the Passion, signs that were themselves inherent in manifest reality—Jesus visibly crucified! "The sacerdotal act of oblation," says Père de la Taille, "was predominant (*eminet*) in the Supper" (*op. cit.*, p. 102).

In this view, as already seen, the actual death on the Cross expressed nothing more than a martyr's self-oblation. It needed symbolical ritual to convey the deeper impression of the divine Redeemer's *sacrificial* oblation. This assertion is all the more remarkable by reason of our Lord's choice of symbols at the Last Supper. Setting aside the more expressive figures, such as *natural signs* of suffering, our Lord's choice fell on arbitrary symbols that for their determination, significance, and value depended on the fact of institution. Yet the New Theory exalts the sign-value of this simple

ritual above the express index of THE sacrifice that is inseparable from manifest reality on the Cross (*in propria specie visibili*)! Surely, then, the solemn impressiveness rested with the oblation on the altar of the Cross.

THE OBLATION OF THE LAST SUPPER—ANTECEDENT TO THE CALVARY SACRIFICE

From the foregoing it will be seen that the New Theory makes the Last Supper *not* the anticipation of the Calvary sacrifice, but its prime factor* and initial rite. Against this view S Thomas shows tradition's teaching (1) *that*, and (2) *why* our Lord *did* anticipate his Passion at the Last Supper by displaying and thereby instituting the memorial of the Passion beforehand. The mode of institution was *in*

* Note the force of S Thomas's statement: "At the Last Supper a FORE-SIGN (*prae-signatio*) of the Passion was made" (3a, Q. lxxxiii, Art. v ad 3m). Now the Last Supper being a *prae-signatio* or *fore-sign* of the sacrifice of the Passion could not possibly be the *formale constitutivum* of the sacrifice of the Passion. For at the Last Supper there was an anticipatory *sign*, but not the *reality* of the Passion. This is shown by the word *prae-signatio*. This word is of rare occurrence, but S Thomas uses it in the *Lauda Sion* to designate the Old Testament signs or fore-type:

"In figuris praesignatur
Cum Isaac immolatur."

fact by means of himself offering the eucharistic sacrifice—Tertio ponit modum instituendi, ibi, *Accepit panem, et gratias agens fregit*, etc. (S Thomas *in Ep. i ad Cor.*, cap. xi, lectio 5).

Thus, the *mode* of institution was by *demonstration*, this being the *oblatio sensibilis* of the Last Supper. Our Lord's primary intention—expressed by act and deed in his last will, *the New and Eternal Testament*—is to leave to his Church " a *visible sacrifice*, such as the nature of man requires." This *principal* intention of our Lord at the Last Supper is the sole purpose of the oblation that the Council of Trent teaches, or to which it makes any reference (*Conc. Trid.*, Sess. xxii, *De Sacrificio Missae*, cap. 1). Therefore, in this oblation his gaze is fixed not merely on the event of to-morrow, which ended with the death, but chiefly is directed towards its future outcome—namely, the eucharistic sacrifice, at once the *representation* and *fruit* of his Passion.

Moreover, at the Last Supper from beginning to end our Lord observes the *demonstrative mode* of institution, thus: " Christ himself was the first to fulfil what he required others to observe; therefore he willed first to be baptised when imposing baptism upon others, as we read in Acts i 1: *Jesus began to do and to teach.* Hence,

he first of all took his own body and blood, and afterwards gave it to be taken by the disciples " (3a, Q. lxxxi, Art. i c.).

This having been accomplished there follows: " Then when he says, *This do, as oft as ye shall take, in commemoration of me* " (*in Ep. ad Cor.*, cap. xi, lectio 6). Thus, the *whole* event in the Cenacle is intimately bound up with the institution of the eucharistic sacrifice, and tradition's testimony does not indicate that the oblation of the Last Supper was, in addition, the initial rite of the Calvary sacrifice. On the contrary, as will be shown, the subsequent oblation on the Cross is *absolute*, needing no *rite* to complete it. For—revealed in manifest reality—the external oblation on Calvary itself *signified* the interior sacrificial self-oblation of the great High Priest. Therefore, the institution of the eucharistic sacrifice gives the complete explanation of *why* the oblation was made at the Last Supper.

This purpose is evident even in the symbols chosen (*species panis et vini*), thus:

1. The *representation* and *memorial*. S Thomas says: " This Sacrament is given under two species . . . by reason of its *signification*, for it is a memorial of the Lord's Passion, through which the blood of Christ was separated from the body; and, therefore, in this Sacrament the

blood is offered separately from the body" (*in Ep. i ad Cor.*, cap. xi, lectio 5).

2. The *fruit*. This the sacramental species indicate, for they signify the mystical union of Christ and his Church, as S Augustine and S Thomas tell us (*cf.* 3a, Q. lx, Art. iii). This mystical union consists in the effects of the fruit within the souls of the redeemed.

But the FRUIT ITSELF of the Passion our blessed Lord gives *anticipatively* to the apostles at the Last Supper as a guide to their future ministry to others. The angelic Doctor says: "AND HE GAVE, that they might receive in the Sacrament. Hereby he SIGNIFIED that the fruit of his Passion should be given by some to others. Hence, the apostles can be likened to the eagle's young, thus (Deut. xxxii 11): *As the eagle enticing her young to fly, and hovering over them*" (Evang. Matt. xxvi 4). Hence, at the Last Supper the very act of oblation (namely, *the fruit* of *the Passion* "given for them" sacrificially—the same *fruit* as given "to them" sacramentally) *was* relative to, and in anticipation of, the oblation on the altar of the Cross. Qui, pridie quam pateretur, accepit, etc. (Canon of the Mass).

Truly, indeed, in virtue and in anticipation of the Cross our Lord gives to the disciples his

body and blood. For with express reference to the Last Supper the angelic Doctor teaches: "The Cross made his flesh adapted for eating, inasmuch as this Sacrament represents Christ's Passion" (3a, Q. lxxxi, Art. iii ad 1m). Moreover, he amplifies his teaching in the following, first stating the objection:

"*It seems that this Sacrament should have been instituted after the Passion, since this Sacrament is in memory of the Lord's Passion, as is evident in* 1 *Cor. xi* 24-26. *But memory is of past events. Therefore it ought to have been instituted when the Passion was done and over.*" Before answering this objection he states that the Last Supper was "a *representation* of the Passion," even as the Mass is now. But to us he says, in addition, "The Sacrament of the Lord's Passion is a *memory* and a *representation*" (*Con. Gent.*, lib. iv, cap. 61). He replies to the objection thus: "The answer is, that the Passion being then imminent, the hearts of the disciples were more affected towards the Passion than after the Passion was ended, when amid rejoicings of the Resurrection they had already lost sight of the Passion's urgency. *Hence the need of displaying the memorial of the Passion beforehand* rather than afterwards. Not that it was then a memorial, but it was instituted in order that

afterwards it might be celebrated in memory" (4, D. viii, Q. i, Art. iii, sol. iii ad 1).

Furthermore, tradition notes the scriptural record as illustrating the excelling power of expression inherent, not indeed in the *representation* of the Passion as at the Last Supper, but in the sacred Passion's MANIFEST REALITY, thus:

1. The Last Supper *de facto* contributed to the minds of the apostles no fresh light on the subject of the approaching Passion since outwardly the oblation of the Last Supper was *mystic*, veiling rather than revealing the significance of the Passion. Upon the Passion itself afterwards fell the burden of unfolding its own true character.

Prior to the Last Supper again and again our Lord had explained the Passion, not indeed *in mysterio* as at the Last Supper, but still more expressly in detailed words. And yet the apostles had not understood. The words in which he spoke of the coming sacrifice necessarily fell unheeded by those who could not realise the fitness of his death.

On the occasion of his last journey to Jerusalem, a few days before his Passion, S Luke tells us, "He took unto him the twelve, and said unto them, Behold we go up to Jerusalem, and all things that are written by the prophets con-

cerning the Son of Man shall be accomplished. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon. And after they have scourged him, they will put him to death, and the third day he shall rise again" (xviii 31-33). "And," says S Luke emphatically, "they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken" (*ibid.*, 34).

Nor is there any indication that the apostles were enlightened at the Last Supper by the eucharistic oblation, offered indeed under the symbols of the Passion but with the ulterior motive of the Church's memorial sacrifice. Nay, on the contrary, the true inwardness of the oblation of the Last Supper, *in so far as it represented the Passion*, was hidden from them, as subsequent events showed, till after our Lord's resurrection: "These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him" (John xii 16). Take for illustration the necessity our Lord found to remind Peter: "The chalice which my Father hath given me, shall I not drink it?" (John xviii 11).

2. At the Last Supper, in the privacy of the Cenacle, our Lord offered himself to God the Father in the presence of " friends." But his oblation made in ritual form did not win their loyalty in the hour of his Passion. Quite the reverse, for as S Thomas says (*cf.* 3a, Q. xlvi, Art. v ad 2m), they added bitterness to the Passion by abandoning him—" Then the disciples, all leaving him, fled " (Matt. xxvi 56).

Now note the contrast between *symbol* and *reality* in the relative powers of expression. On Calvary, in the full light of publicity, the Saviour offers himself on the Cross in the presence of " enemies." At the moment of supreme sacrifice manifest to all, the " Man of Sorrows " impresses all who assist at the sacrifice, converting stubborn hearts of enemies, moving them to true contrition for sins: "And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts " (Luke xxiii 48).

PART V

THE PASSION

E.—In His Passion from the Garden to the Cross ("ab horto ad crucem") our Lord Voluntarily and Visibly Offered the Redemptive Sacrifice

(*S Thomas defines the signs exhibited in the Passion as being signs of true sacrifice*)

As already seen, the New Theory holds that the *visible sacrificial oblation* was made "at the Last Supper, and *only* at the Last Supper" (Bishop Macdonald, *op. cit.*, p. 143). Therefore, the Theory explicitly denies there was any *visible offering of sacrifice* on Calvary by which eye-witnesses might know the *fact* of sacrificial oblation then and there taking place.

But, on the other hand, as has been shown, S Thomas's teaching is irreconcilable with this view. Now, as will appear, he confirms his general statement of doctrine already set forth by defining the *signs* exhibited in the actual Passion, as being *signs* of true sacrifice, such as indicate to men the reality of the sacrifice.

By way of clearing the evidence *ad hoc*, consider firstly his elementary teaching on *signs*.

He says:

(*a*) " Now it is part of man's nature to acquire knowledge of the intelligible from the sensible."

(*b*) " The name *sign* is given primarily and principally to things which are presented to the senses; hence Augustine says (*De Doctr. Christ.*, ii): that a sign is *that which conveys something else to the mind besides the species which it impresses on the senses*."

(*c*) " A sign is that by means of which one attains to the knowledge of something else " (3a, Q. lx, Art. iv, c. ad 1m).

Now, by the following processes *signs* give evidence of unseen reality:

A. Firstly, as applied to inevident or unseen material realities in nature's world:

1. The external object affects the sense organ. This in turn conveys the image of the thing to the brain, along with circumstances which fix its signification.

2. Here the intellect on reflection in the light of knowledge ascertains precisely the signification, or nature, of the thing thus imaged in the brain.

3. According to the signification or nature of the thing thus imaged and determined is the resultant judgement elicited in the process.

To sum up, the sense-impression provides the material which enables the intellect to recognise from *signs* the presence of unseen material reality, knowing that certain external things *signify* certain realities, as, for instance, *signs* on which weather forecasts are based.

B. SECONDLY, as applied to the *human acts*. Here *personality* and *motive* enter as being the circumstances which mainly determine the *nature or signification* of these acts.

In external human acts experience teaches that their *signification or nature* varies with the *individual* who acts, as also with *motive* and other circumstances. For example, knowledge of *motive* is a prerequisite to reading the signs aright. An external human act proceeds from an invisible source—namely, the *will*. The intention determined by the *will* partly (*prima facie*) reveals itself in the externals of the act. Thus, outward signs give a clue to the knowledge of the hidden spring of the action. Further, to know this invisible source is to know the intention, and until this intention is known we cannot reasonably judge the *signification* of that external act—for in itself the act may be perfectly indifferent. For instance, the external act of slaying a man, in itself, beyond presumptive evidence, *signifies* nothing definite in relation

to motive—it may be murder, manslaughter, or sheer accident. As when in playful mood a father shot dead his own son, not dreaming for a moment that the gun was loaded (this is a true incident known personally to the writer). To a chance spectator this appears *deliberate* slaying, but by concluding accordingly he misjudges the *signs* through ignorance of the circumstances.

Therefore, we must take into consideration circumstances such as THE WHO, THE WHY, and the rest, all of which fix the nature of that human act. For example, *The Who*—an ordinary man and a notable personage break the law in the same way, and with the very same intention, but the nature of the act is quite different in each case, for grave scandal is *signified* by the act of the notable personage. *The Why*—for instance, stealing so as to commit a graver sin. This may change an act of simple theft into a crime. Further, the ulterior motive is much more important than the proximate—*e.g.*, the proximate motive of our blessed Lord on Calvary was to lay down his life, the ulterior motive was through love to redeem mankind. These are the conditions which change the species and signification of *any* human act.

These general principles of scholasticism, taught in *De Actibus Humanis*, are identical with

those applied by S Thomas to our blessed Lord's Passion; thus: " The death of Christ sufficed to expiate the sins of all, because of the surpassing charity with which he endured death, and also by reason of the dignity of the person suffering in satisfaction, who was at once God and man. Moreover, even in human affairs it is clear that the more exalted the person, so much the greater must be reckoned the punishment undergone " (*Con. Gent.*, lib. iv, cap. 55).

Hence the divinity of our Lord—revealed in his Passion, as will be shown—apart from other determining circumstances gave to his sufferings the *sign* and *character* of infinite sacrifice. Thus the very nature of the Passion is distinguished from that of mere martyrdom.

It is therefore immaterial whether our divine Lord's sufferings themselves were more or even less pronounced than those of the martyrs. The fact of *infinite* sacrifice is independent of degrees of suffering. Now, in his Passion priest and victim are identified in the ONE ACT OF SELF-SACRIFICE. This SIGNIFIED *infinite* love and *infinite* sacrifice, since voluntarily God endured suffering in his flesh. Whereas, the sufferings of martyrs SIGNIFIED *finite* love and *finite* sacrifice, because they who endured them were themselves but men.

Take an example: To our Lady and S Joseph the precious Blood shed by our Lord in circumcision *signified* infinitely more than the combined sufferings of martyrs, simply because they knew THE WHO it was that suffered.

However, *de facto* (contrary to Père de la Taille's estimate of the Passion), S Thomas teaches that manifestly the magnitude of our Saviour's Passion surpassed all earthly suffering, so truly, indeed, that by the mouth of his prophet Jesus exclaims (Lam. i 12): " O all ye that pass by the way, attend, and see if there be any sorrow like unto my sorrow " (3a, Q. xlvi, Art. 6).

Again, " For the purpose of demonstrating humility Christ willed to suffer the death of the Cross. . . . Although, indeed, according to the divine nature the virtue of humility is not found in Christ, yet it is in him as being consonant with his human nature. Moreover, by reason of divinity his humility is rendered more praiseworthy, and this because the dignity of the person adds to the renown of humility, as when in a good cause a person of note suffers ignominiously. But no creature-dignity can compare with the dignity of God. Hence pre-eminently the humility of the God-Man is worthy of praise, as when he thought fit to embrace abject miseries for the salvation of men. . . . Although other

men furnish many examples of humility, yet especially was it befitting that men be impressed still more profoundly by the example of the God-Man. By common consent, indeed, he could not err; and his humility—the more wonderful it is, so much the more sublime is its majesty " (*Con. Gent.*, lib. iv, cap. 55).

From the above it will be seen that *The Who*, *The Why*, and other *circumstances* necessarily enter into men's subjective appreciation of the objective *signs* of true sacrifice given by our blessed Lord in his Passion. This subjective recognition of the *true signification* is begotten in the light of our Lord's own revelations. Now, S Thomas says that precisely these said circumstances determine the signs in every sacrifice. The sacred Passion he gives as the supreme illustration, thus: " The Passion of Christ caused our salvation by means (*per modum*) of sacrifice, hence: *Christ hath loved us and delivered himself for us an oblation and a sacrifice to God for an odour of sweetness* (Eph. v 2). *But because the humanity of Christ operated in virtue of divinity*, that sacrifice was most efficacious. And for this reason Augustine observes (4 *de Trinit.*): *Fittingly in every sacrifice four things are to be noted—to wit, to whom it is offered, by whom it is offered, what is offered, and for whom*

it is offered—that the same one true Mediator reconciling us with God through the peace-sacrifice might continue to be one with him to whom he offered it, might be one with them for whom he offered it, and might himself be the Offerer and what he offered (*Opusc.* liii, *De Humanitate Christi ; cf.* also 3a, Q. xlviii, Art. iii).

Now, by applying, as here given, S Augustine's *test* of true sacrifice, it becomes evident that the sacred Passion veritably *ab horto ad crucem* is the complete visible and public sacrifice for the world's redemption. The four conditions stated (namely, (1) The *a quo—The Who;* (2) and (3) The *cui* and the *pro quibus—The Why;* (4) *The Quid—The That Which* is offered), when applied variously to instances of voluntary suffering, enable observers clearly to distinguish the nature or *signification* of the Passion from that of martyrdom pure and simple. True enough, the Passion considered simply in itself as a sense-impression differed only *in degree* from the sufferings of other men. This S Thomas does not dispute, but it is otherwise when this patristic *test* of sacrifice is applied both to the sacred Passion and likewise to martyrs' sufferings. Thereupon the distinction between the two is seen to be a difference *in kind*. The Passion revealing infinite love and infinite sacri-

fice alone issues from the *test* as the voluntary, visible and public sacrifice for the world's redemption. The divine Sufferer as *Priest* reveals infinite charity, as *Victim* infinite sacrifice.

From first to last these four conditions sacrificially illuminate and determine the *signification*, or *nature* of the Passion. They are perceptibly inseparable from our Lord's manifest sufferings. Thereby the sacred Passion throughout had upon it the visible impress or *signification* of THE true *sacrificial oblation* of the eternal Son of God.

By way of illustration consider:

1. THE OPENING SCENE OF THE PASSION IN GETHSEMANI (John xviii 4-11)

At the outset of the Passion (*a*) its voluntary character is clear (verse 4); (*b*) the *dignitas personae* (the divinity and power of *The Who*, the *a quo*) is revealed by word and miracle (verses 5-6). For example, the prostration of the cohort by the one word *Ego Sum*, the divine name as the Fathers of the Church note (*cf.* Cornelius à Lapide, h. l.). (*c*) *The Why* and *The That Which* are evident (verses 7-11); again by word and miracle, for instance—*The Why* (primarily, the *cui—To Whom*), " The chalice which my Father hath given me, shall I not

drink it ?" (verse 11)—*The Why* (secondarily, the *pro quibus—For Whom*), " Let these go their way " (verse 8), a miracle in itself antecedent to the healing of Malchus. S Augustine (*Tract. cxii in Joan.*) notes that by divine power Jesus restrained the Jews from arresting any of his disciples, not even Peter who was then brandishing his sword to strike. Jesus *alone* was offering himself unto death—the Good Shepherd for his sheep—therefore he willed they should go free. The *That Which is offered*, is obvious.

2. In his Passion our Lord Publicly Proclaims his Divinity by Explicit Word (Matt. xxvi 63, 64; Mark xiv 61, 62; Luke xxii 70; John xviii 37)

This is a fact recorded by the four evangelists. And whilst thus asserting his divinity, our Lord takes occasion to express the purpose of the sacrifice—his aim is kingship over a " kingdom not of this world " but of the souls of men (John xviii 37).

3. The Conversion of the Penitent Thief

In the first priestly word from the Cross, our Lord pleads the motive of his sacrifice—" Father, forgive them, for they know not what they do "

(Luke xxiii 34). Then comes the petition of the penitent thief. The Cross to him has become the Throne of Mercy. He beholds Christ as God and King ready to bestow a share in the Kingdom—the fruits of the sacrifice. Having made a frank avowal of contrition, he turns to our Saviour with a prayer for mercy. His words express deep humility and firm confidence in Jesus whom he acknowledges as Lord and King. Here, as in other passages of S Luke's Gospel, the word "Lord" is used absolutely to designate the dominion belonging to Jesus, in virtue of which he is the Ruler of men, who are obedient to him as well as to God the Father: "And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom. And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise" (Luke xxiii 42, 43).

The conversion of the penitent thief comes fast upon the First Word from the Cross. Relative to this, S Thomas recalls the apostle's reference to our Lord's oblation in his actual Passion—namely: "Who in the days of his flesh with a strong cry and tears OFFERING UP prayers and supplications to him that was able to save him from death, was heard for his reverence" (Heb. v 7). He links this text with the First

Word thus: " Thou wert heard for thy reverence, crying aloud for them who know not what they do " (*Opusc.* liii, Art. xviii, *De Humanitate Christi*).

Again: " Christ willed to be reputed with the ungodly that he might destroy ungodliness by his power. Accordingly Chrysostom says (*Hom. lxxxiv in Joan.*) that *to convert the thief upon the Cross and lead him into paradise was no less a wonder than to shake the rocks* . . . it may be said, with Jerome, that *at first both thieves blasphemed him, but afterwards one believed in him on witnessing the wonders* " (3a, Q. xlvi, Art. xi ad 1m, 3m).

Our Lord's divinity therefore was clearly revealed to eye-witnesses of the crucifixion. Hence those who refused to believe are not wholly excused. Commenting on the words, " If they had known it, they would never have crucified the Lord of glory " (1 Cor. xi 8), he explains: " It must, however, be understood that their ignorance did not excuse them from crime, because in a measure it was affected ignorance. For they saw manifest signs of his Godhead; yet they perverted them out of hatred and envy of Christ; neither would they believe his words, whereby he avowed that he was the Son of God " (3a, Q. xlvii, Art. v c.).

4. The Last Word on the Cross and the Sequel (Luke xxiii 46)

1. *Pater, in manus tuas*

" And Jesus crying with a loud voice, said: Father, into thy hands I commend my spirit. And saying this he gave up the ghost " (Luke xxiii 46). These words of our Lord, as Père de la Taille notes, " do not contain any sacrificial action " (*op. cit.*, p. 30), and therefore, he concludes, our Lord's death on the Cross was not thereby an *outward expression* of sacrifice. But, it may be observed, *non sequitur*. Now, in the first place, *sacrifice* is an ACTION that needs no *verbal* expression when it is already impressed upon eye-witnesses in its full significance by other *natural* and *intrinsic* signs of obvious sacrifice. When manifested in the human acts of the sufferer the oblation tells its own tale, as Père de la Taille admits in speaking of the *voluntary oblations* of the martyrs.* Moreover, the patristic *test* of true sacrifice lays bare the *fact* of our Lord's visible sacrifice in his actual Passion independently of this Last Word from the Cross. Our Lord's ACTS of manifest love in sacrifice are indeed more expressive than any words could be. As S Thomas emphasises,

* *Cf.* also Bishop Macdonald, *op. cit.*, p. 95.

" Actions speak louder than words," adding, " Actions impress the more efficaciously in proportion as we increase our estimate of him who does them." As the context shows, he is contrasting the *expressiveness* of our Lord's *humility in words* with his *humility in actions*, exemplified in the actions of his sacred Passion (*Con. Gent.*, lib. iv, cap. 55).

But secondly, the aforesaid inference is untenable, since our Saviour's prayer, " Father, into thy hands I commend my spirit," *does* add definite outward testimony to the *fact* of utter self-sacrifice offered in his Father's honour. The words signal the natural consummation of the *visible* sacrifice begun and ended in the actual Passion. Words of unqualified adoration, they express supreme voluntary sacrifice— " Greater love hath no man " (John xv 13). Quoting the Gloss, S Thomas says: " A faithful people redeemed by the Passion of Christ, giving thanks, exclaims: Thou, O Lord God of truth didst redeem me on Christ our head loudly crying: *Father, into thy hands I commend my spirit* " (*Opusc.* liii, Art. xix).

2. *Et clamans voce magna . . . expiravit*

As S Thomas shows, our Lord's death is *unique*. Conformed in some respects to ours,

in one respect it is unparalleled, thus: "With regard to one aspect, the death of Christ differed from ours in that we die as being subject to death, whether from nature's compulsion or from external violence. Whereas Christ died from no necessity, but *from power* and *from his own will*, therefore he says: *I have power to lay down my life* (John x 18). This difference arises from *nature* not being subject to our will. And as the union of soul and body is *natural*, it is not under the will's control that soul and body should either remain united or be divided. Whereas in all things of *nature* that Christ had, the whole was subject to his will by virtue of the Godhead to whom all nature is submissive. Therefore it was within Christ's power to defer death as long as he willed. It was the evidence of this divine power that the Centurion felt when, standing over against the Cross of Christ, he was witness to the yielding up of his soul. By this specially is shown that he died from no failure of nature: on the other hand, others cannot breathe out life with a loud cry, seeing that at the point of death they can hardly articulate. Hence in dying with a loud cry Christ manifested divine power, inducing the Centurion to exclaim (Matt. xxvii 54): *Truly this was the Son of God*" (*Opusc.* liii, Art. xviii).

He sums up thus: " In order to show that the Passion inflicted by violence did not take away his life, Christ preserved the strength of his bodily nature, so that at the last moment he was able to cry out with a loud voice: and hence his death should be counted among his other miracles. Accordingly it is written (Mark xv 39): *And the Centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the Son of God* " (3a, Q. xlvii, Art. i ad 2m).

Again: " Hence it is that seeing that he dies not from nature's necessity but from himself, *whilst crying with a loud voice he gave up the Ghost* (Matt. xxvii 50), the Centurion recognised in him divine power (verse 34), *Truly this was the Son of God.* Wherefore also the apostle (1 Cor. i 18), says: *The word of the Cross to them indeed that perish is foolishness; but to them that are saved, that is to us, it is the power of God;* that is to say, IN THE VERY DEATH OF CHRIST IS MANIFESTED THE MIGHT OF HIS POWER (*virtus potestatis*) " (*Ev. Joan.*, cap. x, lectio 4 ad finem).

As therefore in the opening, so in the closing scenes of the sacred Passion all the conditions are present that go to make the supreme *voluntary and visible* sacrifice. No signs are lacking to make the Calvary sacrifice (*ab horto ad crucem*)

the complete *visible* and *public* sacrifice for the world's redemption. From first to last manifestly the sacrifice is *infinite*, *unique* and *absolute*.

The above illustrations by no means exhaust the sacrificial visible testimony of the sacred Passion—but they suffice. From the incidents noted it may be truly asked: *What further need have we of witnesses?*

F.—The Public Sacrifice for the World's Redemption

(*Once only offered—and this, Ab Horto ad Crucem*)

THE ONLY ABSOLUTE SACRIFICE

Furthermore, as Scripture and tradition assert, the redemptive sacrifice (*ab horto ad crucem*) necessarily was *a voluntary and visible sacrificial oblation*, since *in medio terrae* it was offered publicly for all mankind. "Accordingly," says S Thomas, "it is written (Ps. lxxiii 12): *But God is our king before ages; he hath wrought salvation in the midst of the earth*" (3a, Q. xlvi, Art. x ad 2m). He explains, "That is said to be *in medio* when it is *in manifesto*" (S Thomas, *in Ps. xxi* 16).

Again, "as Chrysostom says in a sermon on the Passion (*Hom. De Cruce et Latrone*): *The Lord was not willing to suffer under a roof* (*sub*

tecto), *nor in the Jewish Temple, lest the Jews might take away the saving sacrifice, and lest you might think he was offered for that people only. Consequently, it was beyond the city and outside the walls, that you may learn it was* A UNIVERSAL SACRIFICE, AN OBLATION FOR THE WHOLE WORLD, *a cleansing for all*" (3a, Q. xlvi, Art. x ad 2m).

The following passage illustrates the excelling *oblatio sensibilis* which the great High Priest *voluntarily and visibly* offers in the public sacrifice of redemption, thus:

"The cause of his death was the virtue of obedience and of charity. . . . But, *that the world may know that I love the Father*, etc., and this effectually because I am dying, he therefore adds, *and as the Father hath given me commandment so do I.* This denotes the path along which the Father moves him to endure death—namely, obedience that springs from love. . . . Hence so that THE WORLD MAY KNOW this, ARISE (*surgite*)—that is to say, from the place where they had supped—*and let us go* to the place where I am to be betrayed, in order that YOU MAY SEE it is not from necessity, but from love and obedience, that I die, Job xxxix 21: *Boldly he goeth forward to meet armed men*" (*Ev. Joan.*, cap. xiv, lect. 8 ad finem).

Here it may be remarked—

1. The *external* oblation of the Last Supper, offered in *symbolical ritual*, truly expressed our blessed Lord's *willingness* to die, no show of force being then in evidence that might appear to constrain him (*cf.*, *Catena Aurea*, *in Marc. xiv* 26).

2. But the *external* oblation offered in the *reality* of the Passion was still more expressive. In the *oblatio sensibilis* of the Passion itself our blessed Lord's purpose is to *prove to demonstration* publicly, both to the world and to the apostles, his *willingness* in the dying. This he does by manifesting self-oblation in the sustained obedience of the sacrifice *usque ad mortem crucis*. Here is *reality's* outward expression of oblation, ritually symbolised beforehand in the oblation at the Last Supper—the "fore-sign of the Passion" (3a, Q. lxxxiii, Art. v ad 3m).

3. S Thomas depicts our blessed Lord going forth to the Passion to confront armed force, not indeed as a *helpless* Victim—martyr to circumstances—but as the GREAT HIGH PRIEST of the Cross who *voluntarily* and *boldly* undertakes his *once-for-all* sacrifice. And this in order that the apostles may behold in the *reality* that which no *anticipatory symbol* could convey.

4. Thus in the sacred Passion itself he is the High Priest who there and then *voluntarily* and *visibly* offers himself as victim. In this public act of oblation he reveals the inner essence of the sacrifice—namely, the *supreme* worship of LOVE and *uttermost* OBEDIENCE *usque ad mortem crucis*. This, then, is the excelling *oblatio sensibilis* of the sacrifice of the Cross.

Now note the contrast afforded by Bishop Macdonald's account of the same incident, thus: "Then, the rite being done and over, *laying aside his priestly dignity*, he went forth in his character of predestined Victim, suffered himself to be led as a lamb to the slaughter, and so finished on Calvary what was begun in the upper room" (*op. cit.*, p. 143). Père de la Taille cordially echoes these sentiments, quoting the passage from the original article in the *Ecclesiastical Review* (*op. cit.*, p. 106), sentiments that represent the divine Redeemer under stress of suffering as the Victim who submerges into invisibility his priestly self-oblation on the Cross. In a word, contrary to S Thomas and tradition, the new theory causes to vanish from the Cross the priestly majesty of him whose sacrificial self-oblation was never so manifest as at the moment of THE SUPREME SACRIFICE.

Yet once again, in denying there was a *visible*

sacrificial oblation on Calvary, the New Theory conflicts with S Thomas, since he says expressly: *A true sacrifice was offered* by the DYING CHRIST so that THE WORLD MAY KNOW. For this oblation on Calvary fulfilled not only the *moral*, but likewise the *ceremonial* precepts of the Law touching the *visible public sacrifices*, thus: " Because the Old Law was ended by Christ's death, according to his dying words, *It is consummated* (John xix 30), it may be understood that by his suffering he fulfilled all the precepts of the Old Law. He fulfilled those of the moral order which are founded on the precepts of charity . . . according to John xiv 31: THAT THE WORLD MAY KNOW *that I love the Father, and as the Father hath given me commandment, so do I : arise, let us go hence*—namely, to the place of his Passion. . . . Christ likewise by his Passion fulfilled the ceremonial precepts of the Law which are chiefly ordained for sacrifices and oblations, in so far as all the ancient sacrifices were figures of THAT TRUE SACRIFICE WHICH THE DYING CHRIST OFFERED FOR US " (3a, Q. xlvii, Art. 2 ad 1m).

With this passage contrast the following words of Bishop Macdonald: " That the external offering of the one sacrifice of the New Law was made in the Supper follows from the fact

that it was made nowhere else . . . for there is nothing that resembles it in any of the events that followed in the course of our Lord's Passion; and the Crucifixion was the immolation of the Victim, not the external offering. Neither is there aught in all that the divine Victim said or did on the Cross which can be construed as an external offering, or at all corresponds to the ceremonial offering and consecration of the living victim in the Old Law" (*op. cit.*, p. 141). In reply it may be asked: Was not the DYING CHRIST the LIVING VICTIM *externally* and *publicly* offered in the ONE progressive ACT of *immolation usque ad mortem crucis?*

Hence, the redemptive sacrifice was "a spectacle" seen of all men: "All the multitude came together to that *sight*" (Luke xxiii 48; *θεωρίαν*). Indeed, S Thomas grounds the superabundant merits of redemption on the fact that "Christ's death *was* a true sacrifice" (3, D. xix, Q. i, Art. ii, sol. 1 ad 4m)—a *true sacrifice* that to eye-witnesses visibly appealed as such, *signifying* infinitely more than a martyr's love. Therein the divine Priest and Victim on the Cross is the arresting Object of attraction, thus: "*Ye are made nigh in the blood of Christ* (Eph. ii 13)—that is, through that blood by which Christ attracted you: *And I, if I be lifted up from the*

earth, will draw all things to myself (John xii 32). And this because of THE SURPASSING CHARITY WHICH HE MANIFESTED MOST POTENTLY IN THE DEATH OF THE CROSS" (*in Ep. ad Eph.*, cap. ii, lectio 4). This was the "spectacle" that met the gaze of "all the multitude" on Calvary and converted them (*cf.* Luke xxiii 48). Thus does the redemptive sacrifice (*ab horto ad crucem*) stand out as *unique*, *the absolute* visible and public sacrifice of redemption solemnly celebrated in the face of the world.

The Last Supper

(*A Distinct Act of Oblation—Sub Tecto*)

Whereas, quite apart on its own ground, the oblation of the Last Supper was distinct from the oblation on the altar of the Cross. This the Council of Trent definitely teaches, thus: "He, therefore, our God and Lord, THOUGH HE WAS ABOUT TO OFFER HIMSELF ONCE (SEMEL) ON THE ALTAR OF THE CROSS unto God the Father BY MEANS OF HIS DEATH (Heb. ix 5), there to operate *an eternal redemption* (Heb. v 12), nevertheless, because that his priesthood was not to be extinguished by his death, in the Last Supper, on the night in which he was betrayed—that he might leave to his

beloved spouse the Church A VISIBLE SACRIFICE, such as the nature of man requires, WHEREBY THAT BLOODY SACRIFICE ONCE (SEMEL) TO BE ACCOMPLISHED ON THE CROSS MIGHT BE REPRESENTED, and the memory thereof remain even unto the end of the world, and its salutary virtue be applied to the remission of those sins which we daily commit—declaring himself constituted *a priest for ever, according to the order of Melchisedech* (Ps. cix 4), HE OFFERED UP TO GOD THE FATHER his own body and blood under the species of bread and wine; and under the symbols of these same things he delivered (his own body and blood) to be received by the apostles, whom he then constituted the priests of the New Testament. And by these words, *Do this in commemoration of me* (Luke xxii 19), he commanded them and their successors in the priesthood to offer (them), even as the Catholic Church has always understood and taught " (*Conc. Trid.*, Sess. xxii, *De Sacrificio Missae*, cap. 1).

This passage of the Council of Trent gives a remarkable reproduction of the teaching of S Thomas which thereby it seals with the authority of the Church. In very truth, then, at the Last Supper there was made the oblation which was not offered in the actual Passion.

S Thomas teaches that the oblation of the Cenacle was offered in the anticipatory *representation* of the Passion—the ONE VICTIM of the Cross being offered in an *impassible* manner,* "and in virtue of the Cross" (3a, Q. lxxxi, Art. iii c.). Nor, as Père de la Taille asserts, did he then offer himself "to the future *immolation* of the Passion" (*op. cit.*, p. 49). For as the eucharistic Doctor again teaches, he there offered himself *representatively* (*in aliena specie*, not indeed *in propria specie*, as in his Passion) with a view to the future *representation* of the Passion. The purpose of the oblation *in Coena Domini* is clear from his teaching already given. His preceptor Blessed Albert the Great expressed the same thus: "The Eucharist was instituted . . . after the (Paschal) Supper before the Passion, because it derives its effect

* Our Lord has been offering himself continuously to his future Passion from the first moment of the Incarnation. Thus St Thomas: "*Tunc dixi, ecce venio . . . dixi, venio*, per incarnationem: Joan. xvi 28; *Exivi a Patre, et veni in mundum :* et hoc ut offeram me ad passionem; et ideo dicit, Ecce" (*In Ep. ad. Hebr.*, cap. x, lect. 1). The actual fulfilment of intention in the realisation of external oblation was not at the Last Supper but in the Passion itself. The *actus primus* of the sacrifice originated not at the Last Supper but in the first instant of the Incarnation. There is no sacrificial middle term between the *actus primus* and its operation—namely, the *actus secundus* of the sacred Passion.

only from the Passion, and is a *representation* of the Passion itself; and consequently the memorial that is to be more deeply impressed on the memory should be instituted the last" (lib. IV *Sent.*, d. xii, Art. xxvi, sol.). Moreover S Thomas says: "This Sacrament was instituted at the Supper, in order that in future time it might be a memorial of the Lord's Passion when accomplished. Hence he says significantly: "*As often as ye shall do these things* (Canon of the Mass), speaking *de futuro*" (3a, Q. lxxiii, Art. iii ad 3m). In addition the oblation of the Last Supper was *eucharistic* relative to the coming event considered as *done and over*, and therefore was not, as Bishop Macdonald holds, "the solemn *inauguration* of the sacrifice of our Ransom" (*op. cit.*, p. 103), but precisely the opposite—a *consequential* thank-offering. This the angelic Doctor expresses thus: "Instituting this Sacrament . . . giving thanks to the Father for the reparation of the human race, which is figured in this Sacrament" (4, D. viii, Q. ii, Art. i, sol. 5 ad 1m).

At the Last Supper Priest and Victim were indeed *one and the* same as a few hours later *offered* and *was offered* on Calvary. Nevertheless, the distinction between the acts of oblation is evident, since the oblation of the Last Supper

was *representative* and *in virtue* of the Cross, whereas the oblation on the Cross was the *represented* or *original* sacrifice and the satisfactory source. Therefore in these respects the oblation in the Cenacle was (1) a relative figurative sacrifice (" ex figurato sumitur ratio figurae "—1a, 2ae, Q. cii, Art. iii), and (2) a relative dependent sacrifice, of which the *Exemplar* and *satisfactory Source* was the oblation on the Cross. Hence the Calvary oblation *alone* stands ABSOLUTE, being in every respect self-contained.

OBLATION OF SACRIFICE, as Blessed Albert the Great (whom S Thomas follows) says, is the " actio offerentis "; SACRIFICE, he adds, " is the same act as viewed in the effect produced " (*Lib. de Euch.*, d. vi, tr. iv, cap. ii, no. 8; in lib. iv *Sent.*, Q. xii, Art. xxiii). At the Last Supper, by a distinct *sacrificial action* our Lord offered his body and blood *incruente*, the effect produced *in Coena Domini* being a complete sacrifice. The same in substance as by a *separate* sacrificial action he offered *bloodily once for all* on Calvary, the effect of the *bloody oblation* being the *absolute* and all-sufficient redemptive sacrifice. Nevertheless the same sacrifice in substance since, as the Catechism of the Council of Trent says: " The bloody and the unbloody Victim are not two Victims, but one only "

(Part. ii, cap. iv, Q. lxxiv; *cf.* also 3a, Q. lxxxiii ad 1m). Hence, at the Last Supper, as now in the Mass, the sacrifice offered (*i.e.*, the *oblatum*, the *thing* sacrificed; *cf.* 3a, Q. lxxxiii, Art. i ad 1m), was one and the same as the sacrifice of the Cross, being a *representation* and an unbloody offering thereof. Hence, the unbloody oblation of the Last Supper was a *relative* mode of sacrifice, made anticipatively in virtue of the bloody oblation on the Cross—its great original. Moreover, by virtue of the institution *in Coena Domini*, the Church is privileged to *represent* and *renew incruente* the sacrifice of the Cross daily. This in itself is possible, as S Thomas says, "inasmuch as the Victim is undying (*perpetua*)" (4, D. xii, *Expos. Text.; cf. Epist. ad Hebr.*, cap. v, lectio 1). Similarly, then, each *actio offerentis* made through the ministerial priesthood is a complete sacrifice. In no sense other than that given are these *distinct* oblations and separate acts of complete sacrifice *one and the same*—namely, other than the Council of Trent teaches: "For the Victim is one and the same, the same now offering by the ministry of priests who then offered himself on the Cross, the manner alone of offering being different. The fruits indeed of which oblation, of that bloody one, to wit, are received most

plentifully through this unbloody one: so far is *this* from derogating in any way from *that*" (*ibid.*, cap. ii).

Furthermore the contrast between the two distinct events—the Last Supper and Calvary—makes still more evident the *fact* of two distinct oblations. The Last Supper was an event quite separate from the public redemptive sacrifice since it was celebrated, not publicly *in medio terrae*, but privately *sub tecto* in the guest-chamber provided by "the good man of the house" (Luke xxii 11).* The occasion of our

* Here it may be noted that Bishop Macdonald inaccurately says (*Irish Ecclesiastical Record*, October, 1924, p. 340): "Sacrifice is essentially an act of *public* worship." But his lordship is confusing the terms *public* and *external*. The fact is, sacrifice "is essentially an act of *external* worship." For example, the sacrifices of the Old Law were all *external*, but they were not all offered in the presence of the whole congregation of Israel. Leviticus furnishes many instances of *exclusively private individual* sacrifices. Likewise in the New Law, the eucharistic sacrifice at the Last Supper—essentially an act of *external* worship—was by divine ordinance a *private* sacrifice, offered *exclusively* in the presence of the twelve apostles. Similarly, at times holy Mass is an act of *private* worship, as, for instance, when offered in a sick-room from which even the members of the household are excluded. Whereas, on the other hand, the *unique* sacrifice on Calvary was by divine ordinance *the public sacrifice of redemption*, offered in the presence of representatives of every nation and class.

Lord's own selection for the Last Supper was the domestic *memorial* festival of all Israel at which the offerers of the Paschal sacrifices were the fathers in Israel—not the Levitical priests. Therefore sacerdotal liturgy was in abeyance on that day of religious and family reunion. To this domestic seclusion does Jesus bid his disciples, Come! He the Host, they "his friends" so named then for the first time (John xv 15). Here, alone with his apostles, Jesus offers the eucharistic sacrifice of which they *alone* partake. The sacrifice sacramentally applied was peculiarly *theirs*, not *there and then* the world's sacrifice. Our Lord gives it to the disciples in order that in the future beyond Calvary they may give the same to others. That the Last Supper was itself a *sacrifice* completed in communion, S Thomas teaches thus: "Sic Sacrificium istud instituit . . . ut sumant, et dent ceteris" (*Sacris Solemniis, Officium Corporis Christi*). Again: "*Dominicam Coenam* (1 Cor. xi 20), id est sumere eucharistiae sacramentum quod Dominus in Coena discipulis dedit" (*in Ep. i ad Cor.*, cap. xi, lectio 4). The giving of the eucharistic Sacrament at the Last Supper naturally followed the offering of the eucharistic sacrifice.

The One Oblation

(*Once only offered—Ab Horto ad Crucem*)

The ONE OBLATION is *represented* and *commemorated*. Hence it was *not* the *oblation in coena domini*, since this oblation *itself* was a *representation* of the Passion, whereas the memorial is *only* of the REALITY. It follows, the ONE OBLATION is the ONE ACT of oblation that began and ended with our blessed Lord's actual Passion. Thus in his commentary on the Epistle to the Hebrews S Thomas says (cap. ix, 12): "The apostle discoursing on the virtue of the sacrifice of Christ, attributes to it everlasting efficacy, saying, *having obtained eternal redemption*. Now that which has everlasting efficacy suffices to take away all sin, future as well as past; and therefore is never more to be repeated. Hence, Christ by ONE OBLATION cleansed for ever them that are sanctified, as is said in chapter ten, verse fourteen. And if it be urged against us—that is, on the ground that repetition may not be—that we offer daily, I reply that we do not offer other than that which Christ offered for us—namely his blood. Hence ours is not another oblation, but is the commemoration of that victim which Christ offered, as we read in Luke xxii 19: *This do*

for a commemoration of me" (cap. x, lectio 1).

Again, in his First Epistle to the Corinthians: "Deinde cum dicit, *Quod pro vobis tradetur*, tangit mysterium hujus sacramenti: est enim hoc sacramentum repraesentativum divinae passionis, PER QUAM corpus suum tradidit in mortem pro nobis, secundum illud Isa. l 6: *Corpus meum dedi percutientibus*, et Eph. v 2: *Tradidit semetipsum pro vobis*. Et ut ostendat rationem frequentandi hoc mysterium, subjungit: *Hoc facite in commemorationem*, hoc recolendo, scilicet tam magnum beneficium, quo pro vobis me tradidi in mortem. Unde et Thren. iii 19, dicitur: *Recordare paupertatis meae, absinthii et fellis*, et in Ps. cx 4: *memoriam fecit mirabilium suorum misericors et miserator Dominus, escam dedit timentibus se*" (cap. xi, lectio 5 ad finem).

"Hence when he says, *Which shall be given up for you*, he touches upon the mystery of this Sacrament: for this is the representative Sacrament of the divine Passion, THROUGH WHICH (namely THE PASSION) he gave up his body for us unto wrath, according to Isa. l 6: *I have given my body to the strikers*, and Eph. v 2: *And hath delivered himself for us*. And, in order to point out the reason for frequenting this mystery, he adds: *Do this in memory of me*, by recalling this,

namely, so great a beneficence, by which I have delivered myself unto death for you. Hence in Lam. iii 19 it is said: *Remember my poverty, the wormwood and the gall*, and in Ps. cx 4: *He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him*" (cap. xi, lectio 5).

Again: " Non enim obtulit pro peccatis suis, sed tantum pro nostris. Isa. liii 5: *Vulneratus est propter iniquitates nostras.* Item nec frequenter pro nobis, sed tantum *semel.* 1 Pet. iii 18: *Christus semel pro peccatis nostris mortuus est.* Unica enim ejus oblatio sufficit ad exhaurienda peccata totius generis humani " (S Thomas, *in Ep. ad Hebr.*, cap. viii, lectio 4 ad finem). " For he did not suffer for his own sins, but for ours alone. Isa. iii 5: *He was wounded for our iniquities.* Also, not many times for us, but *once only* (*semel*). 1 Pet. iii 18: *Christ died once* (*semel*) *for our sins.* For his ONCE-ONLY (*unica*) OBLATION suffices to exhaust the sins of the whole human race " (S Thomas, *in Ep. ad Hebr.*, cap. viii, lectio 4 ad finem).

Moreover, S Thomas shows that the ONENESS OF THE OBLATION on the Cross was prefigured in the liturgical bloody oblation on the Feast of Atonement (Levit. xvi). Hence the Old Testament figure of the *semel oblatio* of the

Calvary sacrifice was not, as the New Theory claims (*cf.* Bishop Macdonald, *op. cit.*, pp. 11, 13, 61, 126-127), the ceremonial presenting of the Victim *at the door of the Tabernacle* (Lev. i 3), this being a non-essentially sacerdotal preliminary to the sacrifice, but it was the essentially sacerdotal solemn oblation of the blood, this being *directly* attached to the *death* of the Victim.

Thus the angelic Doctor teaches: "As to the ONENESS OF THE OBLATION, it was figured in the Law in that, once a year (*semel in anno*), the high priest of the Law entered into the Holies, with a solemn oblation of blood, as set down, Lev. xvi 11. But the figure fell short of the reality in this, that the victim (in the figure) had not an everlasting virtue, for which reason these victims were repeated every year" (3a, Q. xxii, Art. v ad 2m; *cf.* also 3a, Q. xxii, Art. vi ad 2m).

SUMMARY

Lastly, to sum up the teaching of S Thomas, in virtue of, and therefore *relative* to, the one redemptive *act* of sacrifice that followed, our blessed Lord at the Last Supper by a distinct oblation of himself (*in sacramento*) offered a *representative* (*relative*) mode of sacrifice, thereby instituting it for his Church. This sacrifice he

then ordains the apostles similarly to offer as a *memorial* "to show the death of the Lord until he come" (1 Cor. xi 26)—that is, as S Thomas explains, "by representing it through this Sacrament until his second Advent." As with the Last Supper so with the Mass, identity of sacrifice with that of the Cross is in the identity of Priest (*Sacerdos Principalis*) in the Mass acting himself through his ministers (*cf.* 3a, Q. lxxxiii ad 3m) and *victim*. The fruit of the *once-only* oblation of the Cross is thereby offered and applied (*cf.* 3a, Q. lxxxiii, Art i concl.). Furthermore, the sacrifice of the Cross (*ab horto ad crucem*) is the ONE OBLATION of himself which our Saviour offered only in the true sacrifice which manifested the reality without sacramental *representation* of the Passion. In truth it could not be otherwise, since the oblation was *not* made under an outward representation thereof. It was not the *figure* of the Passion, but the TRUE PASSION itself. Once only he offered himself in REALITY *usque ad mortem crucis*—the sole *act* of *absolute sacrifice* in which alone the world finds redemption. This ONE OBLATION on the Cross can never be repeated since Christ died but *once* (Heb. ix 26-28)—"once only offered in ransom" (S Thomas, *Opusc.* liii, Art. xviii, *De Coena*

Christi). This ONE OBLATION is *represented* (thereby *commemorated*) in an unbloody manner *renewed* (thereby *perpetuated*) (*cf.* 3a, Q. lxxxiii, Art. i concl.) and *applied* (*cf. Ev. Joan.*, cap. vi, lectio 6 ad finem) in the eucharistic sacrifice. Hence in the daily oblations of the commemorative sacrifice it is ever the ONE SACRIFICE, the ONE VICTIM OF THE CROSS, that is offered. In the words of the Council of Trent: " ONE AND THE SAME SACRIFICE AS THAT OF THE CROSS, THE MANNER OF OFFERING ALONE BEING DIFFERENT " (*Conc. Trid.*, *ibid.*, cap. 2).

Such is S Thomas's teaching on the Last Supper in relation to Calvary. This teaching, unquestioned by the schools of theology since Trent, formed the accepted basis of their speculations. Such indeed is the unbroken tradition of the Church. With this tradition—sealed by the authority of Trent—the New Theory cannot be reconciled.

PART VI

THE AUTHORITIES EXAMINED

AMONG the important discussions of recent date on the subject of the eucharistic sacrifice and the different interpretations given to it in the *Ecclesiastical Review* and other magazines there is a paper by Fr. Vincent McNabb, O.P.,* which calls for special comment. The article presents an adverse critique of the views of the Rev. Maurice de la Taille, S.J., as propounded in his work *Mysterium Fidei*.† The theory is that our Lord *made no sacerdotal oblation of himself on Calvary;* that *the one* (*semel*) oblation of himself in view of the bloody immolation on the Cross was made, *not in his Passion*, but at the Last Supper only.

On the other hand, the learned author of the book claims antiquity for his theory, and in evidence thereof quotes various " direct testi-

* *Blackfriars*, September, 1923; Oxford.

† Paris: Gabriel Beauchesne, 1921.

monies "* from the early Fathers and writers of the Church. However, Fr. McNabb, unconvinced, dismisses these authorities, and this on the ground of irrelevancy, thus making no attempt to examine them. The present writer proposes to supplement what Fr. McNabb has left undone, by examining these authorities of Père de la Taille, alleged in proof of his theory. It may be hoped that at least thought will be stimulated upon a point touching the inmost heart of Christian life.

By way of prelude to his quotations Père de la Taille states:

(*a*) Sacrificium ergo integratur proprie ex duobus: nimirum et actu (externo) offerendi et immolatione, quippe quia victima vel offeratur immolanda, vel offeratur immolatione, vel offeratur immolata (pp. 11-12).

(*b*) Apud scriptores autem saepissime accidit ut oblatio et immolatio non accipiantur ita stricte, sed pro integra sacrificatione, cujus partes sunt. . . . Quo sensu dicitur Christus et se

(*a*) Therefore the sacrifice is properly integrated by two things: by the (external) act of offering and by the immolation: seeing that the victim is offered either as to be immolated, or as being immolated, or as having been immolated.

(*b*) It very often happens that writers take oblation and immolation not so strictly; but for the whole sacrificing of which they are parts. . . . In this sense Christ is said to have immo-

* *Testimonia directa*, 2, pp. 49-50.

immolasse pro nostra salute . . . et se obtulisse in ara crucis . . . quamvis jam antea videatur se obtulisse ad passionem suam sacerdotaliter (p. 12).

(*c*) Expressis praeterea verbis Patres et scriptores ecclesiastici tradidere haec tria: Christum se obtulisse semel; se obtulisse in coena; se obtulisse *immolandum*. Unde claret ad inmolationem futuram passionis se in coena Christum obtulisse (p. 49).

lated himself for our salvation . . . and to have offered himself on the altar of the Cross . . . although he is seen to have already offered himself sacerdotally to his Passion.

(*c*) Moreover, in explicit words the Fathers and ecclesiastical writers have taught these three points: (1) Christ offered himself once; (2) he offered himself at the Last Supper; (3) he offered himself to be immolated. Hence it is clear that at the Last Supper Christ offered himself for the future immolation of the Passion.

From the foregoing statements it will be seen that, according to Père de la Taille:

1. In the external oblation of a victim the actual immolation may either be deferred to a future time (*victima immolanda*), or take place in the present (*victima immolatione*), or have taken place in the past (*victima immolata*). By these distinctions Père de la Taille restricts *victima immolanda* to the sense of a *future* act of immolation, but gives no authority for so doing, whereas grammatical construction

would accord to *victima immolanda* the sense of *present* action in process of moving to its term (*cf. a*).

2. Our Lord offered himself, *stricte ac sacerdotaliter*, at his Last Supper, and not in his Passion, *in ara crucis* (*cf. b*).

3. Having in *a* and *b* laid down first principles, Père de la Taille proceeds to apply them (as a key to interpretation) to the writings of the Fathers. It follows necessarily from his premisses that our Lord offered himself *sacerdotally* once only—namely, at the Last Supper, and *not on Calvary* (*cf. c*).

It will be the aim of this paper to deal with all Père de la Taille's quotations from the early ecclesiastical writers (*testimonia directa*, 2), and to show that when they say, " Once only Christ offered himself to be immolated for us," they do not mean the oblation on Holy Thursday at the Last Supper, but they do mean the offering on Good Friday *in ara crucis*.

Perhaps the simplest key to the understanding of the writers quoted may be found in the following words of S Thomas: " We may speak of Christ's death in two ways, *in fieri* and *in facto esse*. Death is said to be *in fieri* where anyone from natural or enforced suffering is tending towards death: and in this way it is the same

thing to speak of Christ's death as of his Passion: so that in this sense Christ's death is the cause of our salvation. . . . But death is considered *in facto esse*, inasmuch as the separation of soul and body has already taken place: and it is in this sense that we are now speaking of Christ's death. In this way Christ's death cannot be the cause of our salvation by way of merit" (3a., Q. v, Art. vi).

S Thomas shows that our Lord in his sacred Passion and death is the cause of our salvation *by way of merit*, not indeed in the accomplished fact of death (*mors in facto esse*), but in the action of dying (*mors in fieri*). In other words, it may be said, our Lord is the cause of our salvation *by way of merit*, not indeed as *Victor in morte*, but as *Viator usque ad mortem*.

To pass now to the quotations. (The reader will observe that the vital sentence on which Père de la Taille relies is printed below in capitals; whereas the inserted passages which Père de la Taille omits from the context are printed in italics.) Père de la Taille cites the following: Cassiodorus (early sixth century), Primasius (later sixth century), Alcuin (eighth century), Rabanus Maurus (ninth century), S Bruno (eleventh century).

I. Cassiodorus says:

"'Tu es Sacerdos in aeternum secundum ordinem Melchisedech.' Hoc etiam propheta promisisse Filio commemorat Patrem. Cui enim potest veraciter et evidenter aptari, nisi Domino Salvatori, qui corpus et sanguinem suum in panis ac vini erogatione salutariter consecravit? sicut ipse in Evangelio dicit: 'Nisi manducaveritis carnem Filii hominis, et biberitis ejus sanguinem, non habebitis vitam aeternam' (Joan. vi 54). Sed in ista carne ac sanguine nil cruentum, nil corruptibile mens humana concipiat . . . sed vivificatricem substantiam atque salutarem, et ipsius Verbi propriam factam, per quam peccatorum remissio et aeternae vitae dona praestantur. Quem ordinem per mysticam similitudinem *Melchisedech* justissimus rex instituit, quando Domino panis et vini fructus obtulit. Constat enim pecudum victimas periisse, quae fuerunt ordinis Aaron et Melchisedech manere potius institutum, quod toto orbe in sacramentorum erogatione celebratur; *quod adhuc Judaei non intelligunt obstinati, cum eorum et sacerdos et sacrificia de medio probentur ablata.* Sacerdos autem praecipue dicitur CHRISTUS, QUI SEMEL SE PRO NOBIS OBTULIT IMMOLANDUM. . . . '*In aeternum*' *vero cum dicitur, ipse significatur Dominus*

Christus, qui permanet in gloria sempiterna" (*Expositio in Psalterium*, Ps. cix 5, *P. L.*, lxx, 796-797; *cf. Mysterium Fidei*, p. 49).

" ' Thou art a priest for ever according to the order of Melchisedech.' The prophet records how the Father promised this to the Son. To whom could this truly and clearly befit but the Lord Saviour, who in the giving of the bread and wine consecrated his body and blood? Thus he himself says in the Gospel: ' Except you eat the flesh of the Son of man and drink his blood, you shall not have life in you ' (John vi 54). Yet in his flesh and blood let the mind of man see nothing bloody, nothing corruptible . . . but the life-giving and redeeming substance, which became for the Word his own, and whereby the redemption of sins and the gifts of eternal life are bestowed. This order by a mystical similitude *Melchisedech*, the most righteous king, established, when he offered the fruit of bread and wine to the Lord. It is clear that there ended the sacrifices of animals which were of the order of Aaron, and that there remained the sacrifice of Melchisedech which throughout the whole world is celebrated in the offering of the sacraments. *But this through stubbornness the Jews do not yet understand; although both their priesthood and sacrifice are*

manifestly taken away. But Christ is especially called a priest, since ONCE ONLY HE OFFERED HIMSELF TO BE IMMOLATED FOR US. . . . *When 'for ever' is said, it means the Lord Christ who remains in glory eternal.*"

II. Primasius says:

"'*Tu es sacerdos in aeternum*, etc.' Considerandum autem Christum non esse sacerdotem secundum id quod genitus est a Deo Patre ante omnia saecula, coaeternus gignenti et consubstantialis, verus Deus manens apud Patrem, sed secundum hoc quod natus est ex utero virginali, in fine temporum homo factus, propter victimam quam pro nobis obtulit, *a nobis acceptam* carnem videlicet et sanguinem suum. Sed quare secundum ordinem Melchisedech, et non secundum ordinem Aaron dicatur existere sacerdos, diversae causae existent, et prima quidem est quia Melchisedech secundum legalia mandata non fuit sacerdos, sed secundum cujusdam singularis sacerdotii dignitatem panem offerens Deo, non brutorum animalium sanguinem: in cujus ordine sacerdotii Christus factus est sacerdos, non temporalis, sed aeternus: nec offerens victimas legales, sed instar illius panem et vinum, carnem videlicet et sanguinem suum, unde dixit: caro (inquiens) mea vere est cibus, et sanguis meus vere est potus. Ista quoque

duo munera, panem videlicet et vinum, commisit Ecclesiae suae in memoria sui offerenda: unde patet sacrificium pecudum periisse, quod fuit ordinis Aaron, et illud manere potius, quod fuit ordinis Melchisedech, quia Christus corroboravit, et Ecclesiam tenere docuit. *Secunda causa est, quia Melchisedech rex et sacerdos fuit, unctusque fuit non oleo visibili, sicut sacerdotes legis, sed oleo Spiritus Sancti et Christus haec gemina dignitate insignitus manet: nam quod regiam dignitatem possideat ipse manifeste dicit: Ego autem constitutus sum rex ab eo, id est, a Deo Patre. Et post resurrectionem suam dicit: Data est (inquit) mihi omnis potestas in coelo et in terra. Psalmista quoque dicit ad Deum Patrem: Deus, judicium tuum regi da. Quod vero sicut sacerdos existat, satis patet quoniam seipsum obtulit in ara crucis pro nobis, et nunc interpellat Deum Patrem pro nostra salute; quodque etiam unctus sit, non oleo visibili, sed plenitudine Spiritus Sancti, Psalmista nobis innuit dicens ad ipsum: O Deus, unxit te Deus tuus oleo laetitiae prae consortibus tuis: hoc est plenitudine Spiritus Sancti.* Tertia quoque causa est, quare secundum ordinem Melchisedech, et non secundum ordinem Aaron Christus dicatur sacerdos: videlicet quia, sicut de Melchisedech semel legitur in divina Scriptura, et de cujus sacerdotio: ita CHRISTUS SEMEL

SEIPSUM OBTULIT IMMOLANDUM PRO NOBIS" (Ps. Primasius, *in Epist. ad Hebr. v* 6; *P. L.* lxviii, 716-717; *cf. op. cit.*, pp. 49-50).

"'Thou art a priest for ever, etc.' We must consider that Christ is a priest, not inasmuch as he is begotten of God the Father before all the ages, co-eternal and consubstantial with the Begetter, true God abiding with the Father; but inasmuch as he is born of the Virgin womb made man at the end of time, on account of the victim which he offered for us—namely, his flesh and blood *received from us*.

"But why he is said to be a priest according to the order of Melchisedech and not according to the order of Aaron, there are divers causes. The first is because Melchisedech was a priest not according to the enactments of the Law, but according to the dignity of a certain and individual priesthood. Wherein he offered to God bread and not the blood of brute beasts. In this order of priesthood did Christ become an eternal, not a temporal priest; not offering the victims of the law, but, like him, bread and wine —namely, his flesh and blood. Hence he said: 'My flesh is meat indeed, and my blood is drink indeed.' These two gifts—namely, bread and wine—he committed to his Church to be offered in remembrance of him. Hence it is clear that

on the one hand there perished the sacrifice of the beasts which was of the order of Aaron; and on the other hand that (sacrifice) remained which was of the order of Melchisedech, and this Christ confirmed and taught his Church to hold.

"*The second cause is that Melchisedech was king and priest, anointed not with visible oil as a priest of the Law, but with the oil of the Holy Ghost, with which double dignity Christ remains endowed, and that he does possess royal dignity, he himself openly declares: I am indeed appointed king by him*—i.e., *by God the Father. And after his resurrection he says, 'All power is given to me in heaven and on earth.' The Psalmist also says to God the Father: 'Give to the king thy judgement, O God.' That he is a priest is sufficiently clear, because he offered himself on the altar of the Cross for us and now intercedes with God the Father for our salvation. That he is anointed not with visible oil, but with the fulness of the Holy Ghost, the Psalmist insinuates when he says, 'God thy God hath anointed thee with the oil of gladness above thy fellows*—i.e., *with the fulness of the Holy Ghost.*'

"The third cause why Christ is called a Priest according to the order of Melchisedech, and not according to Aaron, is this: because as we read of Melchisedech and of his priesthood once only

in the sacred Scripture, SO CHRIST ONCE ONLY OFFERED HIMSELF TO BE IMMOLATED FOR US."

III. and IV. Alcuin and Rabanus Maurus in the particular passages Père de la Taille quotes (p. 50) follow Cassiodorus and Primasius. The important sentence happens to be the same in each writer: thus Alcuin and Rabanus Maurus say:

" CHRISTUS QUI SEMEL SE PRO NOBIS OBTULIT IMMOLANDUM, sicut semel de Melchisedech in sancta legitur scriptura, et ejus sacerdotio " (Alcuin, *in Epist. ad Hebr. v* 6., *P. L.* c, 1054; Rabanus Maurus, *ibid.*, *P. L.*, cxii, 743).

" CHRIST WHO ONCE ONLY OFFERED HIMSELF TO BE IMMOLATED FOR US, just as we read of Melchisedech and of his priesthood once only in the sacred Scripture."

V. S Bruno says:

" ' Tu es Sacerdos.' Hoc Christo veraciter aptari decet, qui corpus ac sanguinem suum in panis ac vini erogatione salubriter nobis consecravit, Sacerdos proprie dicitur CHRISTUS, QUI SEMEL SE PRO NOBIS IMMOLANDUM OBTULIT " (*in Ps. cix* 4, *P. L.*, cxlii, 408; *cf. op. cit.*, p. 50).

" ' Thou art a Priest.' It is befitting to apply this truly to Christ, who in the giving of the bread and wine, profitably to us, consecrated

his body and blood. Christ, in a way peculiarly his own (*proprie*), is called a Priest, since ONCE ONLY HE OFFERED HIMSELF TO BE IMMOLATED FOR US."

The foregoing authorities exhaust the list of ecclesiastical writers (*testimonia directa*, 2) given by Père de la Taille in order to exemplify the alleged antiquity of his theory of the eucharistic sacrifice—namely, that the sacerdotal oblation of the sacrifice of the Cross was made at the Last Supper, *and not on Calvary*.

General Remarks

The first thoughts suggested by the evidence are: (1) *The fewness of authorities quoted.* Had the theory been capable of verification in patristic records it would have found an echo in clear and ample testimonies. And this necessarily so, for then the eucharistic oblation would have predominated in the extensive patristic theology of the Cross. (2) *The smallness of evidential yield on sifting the evidence adduced.* Sift the passages quoted, and only *one* sentence remains to colour Père de la Taille's claim to the re-discovery of the old, but long-lost, theory of the eucharistic sacrifice; a theory demonstrably unknown to past generations of modern times; a theory irreconcilable with the

teaching of the Council of Trent, unless indeed a basis of reconciliation be sought (as Père de la Taille does seek it. *Cf. op. cit.*, p. 103, note 1) in the gratuitous assertion that the terms used in Tridentine definitions are not to be taken strictly in their technical sense—a theory undiscovered in patristic writings. Only one sentence of Cassiodorus (a sentence repeated by the subsequent writers quoted) is forthcoming with a view to substantiating the claim against the charge of novelty.

To illustrate these preliminary remarks take, for instance, this sentence of Cassiodorus: "From the beginning of the world there has been preordained the Incarnation, the Nativity, the Passion, and the Resurrection of our Saviour, and other mysteries by which the human race would be redeemed."* In this comprehensive enumeration of redemptive mysteries the *Coena Domini* could not have been unnamed, in the very nature of things, had it been in *patristic estimation* the first essential of the sacrifice of the Cross. But here there is no indication either of the theory's existence or of its pervading the thought of Cassiodorus on the redemptive sacrifice. And this notwithstanding

* Cassiodorus, *Expositio in Cantica Canticorum*, cap v, *P. L.*, lxx, 1087.

Père de la Taille's affirming that the eucharistic oblation of Christ is the determining factor whereby the sacred Passion becomes the actual sacrifice of redemption (*unde accepta ratione formali, habet ut sit et dicatur sacrificium ipsum redemptionis*).*

Authorities Summarised

I. Cassiodorus gives three ways in which Melchisedech *as priest* prefigured our Lord:

1. *In the ritual order of sacrifice:*

   (*a*) In the ritual order ("Quem ordinem . . . panis et vini fructus obtulit").

   (*b*) Priesthood fulfilled in our Lord (" qui corpus et sanguinem . . . consecravit").

   (*c*) *The unbloody immolation* (and *oblation*)—" nil cruentem . . . sed vivificatricem substantiam."

2. *As Priest* (*simply*) *irrespective of the ritual order:* Especially (*praecipue*) distinguished by the unique *bloody sacrifice* offered (*once only*).

3. *As Priest for ever:* Abiding in eternal glory.

* *Op. cit.*, p. 102.

II. Primasius gives three ways in which Melchisedech *as priest* prefigured our Lord:

1. *In the ritual order of sacrifice:*

(*a*) In the ritual order (" sed secundum cujusdam . . . panem offerens Deo").

(*b*) Priesthood fulfilled in our Lord (" in cujus ordine . . . Christus factus est sacerdos").

(*c*) *The unbloody immolation* (and *oblation*) (" nec offerens victimas legales sed . . . panem et vinum ").

2. *As king and priest*, according to the *anointed* order of Melchisedech's royal priesthood (anointed by no visible rite, but with the oil of the Holy Spirit).

(*a*) *As king:* type fulfilled by our Lord and demonstrated by inspired words.

(*b*) *As anointed priest:* type fulfilled by our Lord *pre-eminently* (anointed " above his fellows " *with the fulness of the Holy Ghost*).

(*c*) *Our Lord's priesthood* sufficiently proved by *facts* alone. *Two facts suffice to reveal it:* (1) " He offered himself *on the altar of the Cross* for us " (the *bloody* oblation and immola-

tion on Calvary); (2) "He now intercedes with God the Father for our salvation."

3. *As priest* (according to the *historical* order of Melchisedech). Because once only *we read* of Melchisedech and of his priesthood. (Note: The *once-only* is not grounded on the *ritual* order of sacrifice. Primasius has dealt with the ritual similitude in I). So Christ *once only* offered himself to be immolated for us (the *bloody sacrifice*).

III. Alcuin and Rabanus Maurus make clear that the words of Primasius—"just as we read of Melchisedech and of his priesthood once only in the sacred Scripture"—were originally as carefully chosen as they have been scrupulously followed.

IV. S Bruno gives two ways in which Melchisedech *as priest* prefigured our Lord:

1. *In the ritual order of sacrifice: Priesthood fulfilled by our Lord*, ("who in the giving of the bread and wine . . . consecrated his body and blood")—the *unbloody immolation and oblation*.

2. *As priest* (simply) our Lord is a Priest unique in character, since *once only* he offered the *bloody sacrifice*.

Conclusions

From the summaries one fact stands clear—namely, that in saying "Once only Christ offered himself to be immolated for us," the early Fathers of the Church do not mean the *unbloody* and *representative* oblation of Holy Thursday at the Last Supper, but they do mean the bloody oblation on Good Friday *in ara crucis*.

Consider (1) how careful are all these writers to show the unique character of our Lord's priesthood in the offering of the *bloody* sacrifice *once only*, and *as such* to separate it entirely from the *unbloody* oblation at the Last Supper (an oblation made according to the *ritual* order of Melchisedech). (2) The *once-only* (*semel*) offering is never mentioned except in union with the *bloody sacrifice*. (3) The oblation of the Last Supper is treated by these writers invariably in connection with the fulfilment of the type (the *ritual* order of Melchisedech), a fulfilment complete in itself, even to the passing of the *unbloody* sacrifice, in ritual entirety, to the Church.

(4) In showing different causes of similitudes, these writers on no occasion allow the distinct causes to merge in each other; they never once bring the *unbloody* oblation of the Last Supper into relation with the *bloody* immolation on the

Cross, as constituent parts of the sacrifice. On the contrary, by careful choice of words (*words* which become standardised expressions of doctrine in the centuries that follow) they have excluded any such notion, keeping the *bloody* and *unbloody* oblations apart and distinct.

(5) Primasius sets forth our Lord's royal priesthood (according to the *anointed* order of Melchisedech), declaring him Priest transcendently " above his fellows," anointed with the fulness of the Holy Ghost." Thus pre-eminent our Lord manifests himself *as Priest*. Primasius states two facts which alone suffice to prove our Lord's priestly character—namely, the oblation on the altar of the Cross (*in ara crucis*) and the perpetual intercession in heaven. " On the altar of the Cross our Lord offered himself for us." *On the Cross* he *offered* as *Priest;* he died as *Victim*. This is the *once-only* offering these writers without exception cause to look *ever toward Calvary*, NEVER ONCE TO THE LAST SUPPER.

Collateral Evidence

Moreover, these writers give collateral evidence in support of the above conclusions, showing explicitly that the *semel* offering was made on Calvary, and therefore of necessity *not at the Last Supper*.

1. Cassiodorus in summing up his commentary on the Psalm cix says: " ' For in that he died, he died unto sin once: but in that he liveth, he liveth unto God ' (Rom. vi 10). Why doth the apostle say, *he liveth unto God*. . . . Certainly, because he died unto sin once (*semel*)."* Cassiodorus shows clearly that this *once-only* death (itself productive of eternal life) became effective by the voluntary oblation our Lord made in his Passion, in the act of *offering*, *giving*, or *immolating* himself, for Cassiodorus says furthermore: "But because we were held bound under the power of the devil, or his ministers, Christ therefore *gave* the great price *by immolating himself*, in order thereby to free us from the bondage. For he redeemed us by his various injuries and sufferings."†

2. Primasius says: " He who himself is both Priest and Sacrifice, *once only* offered himself on the altar of the Cross (*in ara crucis*)."‡ Again: "But this has reference to the nature of the humanity of the Son of God, in which he offered himself to God the Father on the altar of the Cross (*in ara crucis*), the sacrifice of our salvation."§

* *Op. cit.*, p. 799. † *Op. cit.*, *In Ps. cxxxvi* 25.
‡ *Op. cit.*, *In Heb. ix* 12, p. 746.
§ *Op. cit.*, *In Heb. vi* 20, p. 725.

3. Alcuin says: "He was *once only* offered by the sacrifice of his flesh."*

4. Rabanus Maurus says: "The apostle called the Cross a sacrifice *once only* offered in blood (*semel in sanguine oblatum*)."†

5. S Bruno says: " 'A body thou hast fitted unto me.' This signifies his holy Incarnation, in which he was obedient to the Father even unto death; wherein he offered for the sins of all a sacrifice and oblation, and a holocaust acceptable to the Father."‡

A Point of Grammar

The last point to consider is the grammatical construction of a phrase. Père de la Taille is left to rely on the interpretation of one sentence—CHRISTUS QUI SEMEL SE PRO NOBIS OBTULIT IMMOLANDUM. Analysis of his authorities shows conclusively, it would seem, that when this one sentence is taken in the contexts, whether severally or as a whole, it can refer only to the *semel oblatio* (the *bloody* oblation) on the altar of the Cross (*in ara crucis*), to the exclusion of the *unbloody* oblation of the Last Supper.

1. The grammatical construction of the words

* *Op. cit.*, *In Heb. vii* 28, p. 1067.
† *Op. cit.*, *In Heb. ix* 7, p. 770.
‡ *Op. cit.*, *In Ps. xxix* 9, p. 171.

se obtulit immolandum. Père de la Taille restricts the sense of the word *immolandum* to a *future* immolation. And because *future*, he separates the act of oblation by an interval of time from the act of *bloody* immolation on the Cross.

2. But the rules of grammar by no means preclude from *immolandum* the sense of *present* action. In the contexts *immolandum* indicates the *present*, not the future.

3. The present action of immolation, covering as it does the meritorious Passion of our Lord (the *mors in fieri; cf.* the words of S Thomas), could not be rendered otherwise.

4. The real question is not what Père de la Taille has arbitrarily laid down, as to the meaning of *immolandum*, but what the Fathers intended to convey when they made use of the expression.

5. When the Fathers did intend to express a *future* immolation, they wrote *immolandum esse*. Thus Cassidorus: "Quaerendum est quare hic iterum vitulos *immolandos esse* promisserit?"* It is obvious here that *only* the future is meant.

6. On the other hand, the Fathers indicated the *present action* by *immolandum*. An easy illustration of this is found in S Cyprian, in which *only present action* could possibly be

* *Op. cit., In Ps. l* 20, p. 370.

intended, thus: " Et Isaac ad hostiae dominicae similitudinem praefiguratus, quando a patre *immolandus offertur*, patiens invenitur " ("And Isaac prefigured to the likeness of the divine Victim, when he is offered by his father to be immolated, is found patient").* The oblation is here made in the act of immolating. It was only then that Isaac's patience was called forth, for up to the moment of being bound and made ready for the sacrifice he knew not whence was the victim. The meritorious oblation was complete, and Abraham's sacrifice of his only son was accounted by God as " done."

7. Dealing with the same incident which definitely marks the *present action*, Cassiodorus gives an exact parallel to the *se obtulit immolandum* phrase, thus: " Abraham *filium suum* in mysterium Domini Salvatoris obtulit immolandum."†

8. The collateral evidence is unambiguous, making conclusive the meaning of the Fathers attached to the words: " Once only he offered himself to be immolated (*immolandum*) for us." The authorities quoted by Père de la Taille there state expressly: " He who himself is both Priest and Sacrifice *once only* offered himself on

* S Cyprian, *Lib. de bono patientiae*, *Opera*, p. 585.

† *Op. cit.*, *In Ps. cxviii* 152, p. 890.

the altar of the Cross "—*Sacrificium vocavit crucem semel in sanguine oblatum.* Q.E.D.

The Council of Trent

Lastly, the examination of Père de la Taille's authorities has made it evident that the real meaning of the technical terms used by the Fathers and early writers of the Church was clearly grasped and fully expressed by the Fathers of the Council of Trent. In the sacred definitions of the Council the patristic meaning is fully conveyed couched in the same terms consecrated by centuries of use. These terms, therefore, are to be accepted as used by the Council in their strict technical sense. They belong to the great traditions of the Church. General Councils, when in session, act as the Church's official custodians of the traditional technical sense of terms they use in their definitions. Hence no more fitting words *ad rem* than the following can be found in conclusion: " Christ who on the altar of the Cross offered himself once in a bloody manner."* " Christ our Lord who offered himself once only a bloody sacrifice on the altar of the Cross."†

* *Council of Trent*, Sess. xxii, *De Sacrificio Missae*, cap. 1.

† *Catechism of the Council of Trent*, English translation, part ii, *The Sacrament of the Eucharist.*

PART VII

IMMOLANDUS:

REPLY TO A CRITIC*

To the Editor, "The Ecclesiastical Review"

IN the January number of the *Review* a critic considers a quotation from S Cyprian a singularly inapt illustration, as given in the article "A New Theory of the Eucharistic Sacrifice."† The illustration runs thus: "On the other hand, the Fathers indicated the *present action* by *immolandum*. An easy illustration of this is found in St Cyprian, in which *only present action* could possibly be intended, thus: 'Et Isaac ad hostiae dominicae similitudinem praefiguratus, quando a patre *immolandus offertur*, patiens invenitur."‡ The oblation is made here in the act of immolating. It was

* This short article was published in *The Ecclesiastical Review*, July, 1924.

† *The Ecclesiastical Review*, November, 1923, p. 472.

‡ "And Isaac prefigured to the likeness of the divine Victim, when he is offered by his father to be immolated, is found patient" (S Cyprian, *Lib. de bono patientiae*, *Opera*, p. 585).

only then that Isaac's patience was called forth, for up to the moment of being bound and made ready for the sacrifice he knew not whence was the victim. The meritorious oblation was complete, and Abraham's sacrifice of his only son was accounted by God as *done*." In the same article (461) the writer had previously stated: "By these distinctions Père de la Taille restricts *victima immolanda* to the sense of a *future* act of immolation, but gives no authority for so doing, whereas grammatical construction would accord to *victima immolanda* the sense of present action in process of moving to its term."

However, the critic finds the illustration unfortunate, since Isaac was not *actually* immolated, but "is offered *to be* immolated." To reply: the *gerundial* sense of *to be* involves *present action*—a movement in actual progress from the *terminus a quo* to the designed *terminus ad quem*. Quite true, by reason of divine interposition, Isaac was not actually *immolated*. That is to say, the *actual immolating* never reached its designed term. Nevertheless when the angel intervened Isaac was actually *being immolated* (*in fieri*, not *in facto esse*), simultaneously true to say: "Christus qui *semel se* pro nobis *obtulit immolandum*." And this precisely

because the *in fieri* or *in fluxu* process did not culminate in the *finished immolation* until the *Consummatum est*. Moreover, the actual immolating, or *the being* immolated, was protracted *ab horto usque ad mortem crucis*, and was simultaneous with our Lord's oblation (*semel*). Hence this *bloody oblation*, offered in the *actual* Passion, is the *unique* oblation—the sole *semel oblatio* of the Fathers, and the Council of Trent.

Immolandus is the *present action* in the Passion and on the Cross; in which action our Saviour was *being* immolated *usque ad mortem crucis*—even up to the last on the very Cross itself. So little of *futurity* is there in the *immolandus* that the Church sings in the Passiontide hymn, " Lustris sex qui jam peractis " (Dominica ad Laudes)—

> . . . Passioni deditus
> Agnus in Crucis levatur
> *Immolandus* stipite.

Contrariwise, the phrase *se obtulit immolandum* could not apply to the oblation of the Last Supper inasmuch as *that* oblation was not a progressive act of immolation. There our blessed Lord *incruente* was immolated instantaneously; *immolatus*, not *immolandus* as in the Passion *Finish* — death by *crucifixion*. S Thomas Aquinas — Doctor Eucharisticus — makes this

point clear, thus: " In instantaneous changes a thing is *in fieri* and *in facto esse* simultaneously."* Again: " In transubstantiation there is *no movement* since there is no common subject, nor *mutation* because the term of transubstantiation is *actually* pre-existing."†

* 3a, Q. lxxv, 7 ad 2m.

† 4, D. viii, Q. ii, Art. i, sol. iii ad 1m.

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